SIR P. S. SIVASWAMI AIYAR SATABHISHEKAM

SOUVENIR VOLUME

With the best compliments of the Committee

MADRAS

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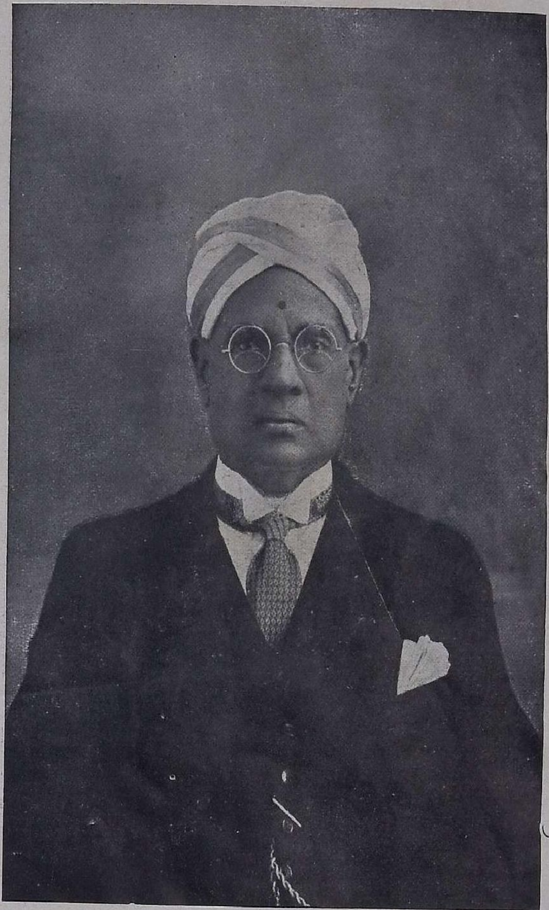

Sir P. S. Sivaswami Aiyar.

Lady Sivaswami Aiyar.

FOREWORD

Sir P. S. Sivaswami Aiyar K.C.S.I., C.I.E., LL.D., (Founder of the High School at Tirukattupalli, Tanjore Dist.) completed his eightieth year on 7th February, 1944. A public Committee, formed to celebrate the event at Tirukattupalli, decided, among other things, to bring out a Souvenir volume. Contributions to it were invited from the numerous friends and admirers of Sir Sivaswami Aiyar and they are now published in this Souvenir.

It is perhaps superfluous here to dwell at any length on the significance of Sir P. S. Sivaswami Aiyar's life. The chorus of tribute to his great character which this Souvenir volume brings out is itself unimpeachable testimony to the esteem in which our Founder is held all over the land. What is most striking is the singular unanimity of public feeling in their appreciation of Sir Sivaswami Aiyar's life and lifework—his great services to the country in various spheres of public activity and his generous and discerning benefactions to the great cause of education and other nation-building works. The great and precious qualities of Sir Sivaswami Aiyar have struck all alike so much so that even the language in which the ideas are expressed happens to tally. It would seem appropriate that the opportunity to estimate the rare qualities and to evaluate the great and invaluable services and sacrifices of Sir Sivaswami Aiyar should have been afforded by his 81st Birthday. This milestone in his life has given him a height of public recognition which might not have been possible, say, twenty years earlier. It is a joy and a comfort that though public appreciation of Sir P. S. Sivaswami Aiyar's eminence and his benefactions has come rather late, it comes now in the fullest measure.

At a public meeting held in the premises of Sir Sivaswami Aiyar High School, Tirukattupalli, on the 22nd August, 1943, it was decided to celebrate the 81st Birthday of its illustrious Founder in a style and on a scale worthy of his stature and of the uniqueness of the occasion. Later, a Working Committee was formed which was composed as follows:—

President:—

Sri S. R. Balasubrahmanya Aiyar, M.A., L.T., Headmaster, Sir Sivaswami Aiyar High School, Tirukattupalli.

Honorary President:—

Sri V. Guruswami Sastriar, B.A., L.T., Former Headmaster, Sir Sivaswami Aiyar High School.

Secretaries:—

Sri N. N. Vaidyanatha, Aiyar, M.A., L.T.
Sri P. G. Rajagopala Aiyar, B.A., L.T.

Treasurer:—

Sri G. Sundaram Aiyar.

Other Members:—

Sri M. D. Narayanaswami Aiyar.
Dr. G. Ramachandra Aiyar, L.M. & S.
Dr. N. K. Rajagopalachariar, L.M.P.
Sri N. Kalyanarama Aiyar, B.A., L.T., (Former Headmaster).
Sri N. Yagnarama Aiyar, B.A., L.T.
Sri A. Thiagaraja Aiyar.

The Committee resolved that the celebrations should extend over three days, that a purse and an address of felicitation should be presented to Sir Sivaswami Aiyar, that a religious function be performed on the 26th January, 1944, (the date of his natal star of *Tiruvonam*) and that arrangements be made for the feeding of the poor and the distribution of sweets to School-Children. It was further resolved to publish a Souvenir Volume and also, if sufficient funds were forthcoming, to erect a hall in the premises of the High School in commemoration of this unique event.

In furtherance of the objects of the Satabhishekam Committee, an appeal was issued to the old pupils of Sir Sivaswami Aiyar High School and the numerous friends and admirers of Sir Sivaswami Aiyar, scattered in different parts of the country, and to the general public. We are happy to say that the public response to our appeal, by way of monetary contributions, has been generous. From far and near, messages of appreciation of Sir Sivaswami Aiyar's life and work and donations of money towards the celebrations and the construction of the "Sudharma Hall" have flowed in. The Committee was sustained in its labours by the unfailing encouragement shown by a grateful and appreciative public. We must place on record here our sincerest thanks for the enthusiastic and active co-operation which the public of Tirukattupalli and the neighbouring villages, have extended to the Committee.

It is with the greatest pleasure that we tender our most heartfelt thanks to the Right Hon. V. S. Srinivasa Sastriar P.C., C.H., LL.D., D.Litt, and Sachivotthama Sir C. P. Ramaswami Aiyar, K.C.S.I., K.C.I.E., LL.D., Dewan of Travancore, for their ready and willing compliance with our request to participate in our celebrations. Their distinguished presence at our festive rejoicings was indeed an inspiration.

We thank the members of the Satabhishekam Committee in general, and of the Working Committee in particular, for the great interest they took in the arrangements. Mr. V. Guruswami Sastriar, Former Headmaster of the High School, gave unstinted help to the Committee in various ways. Special mention may be made of the invaluable services of Mr. G. Sundaram Aiyar, Treasurer of the Committee. The Staff of the High School have also earned our thanks by their silent and unobstrusive service; they have contributed in a very large measure to the success of the celebrations.

Mr. P. R. Srinivasan, Staff Correspondent of the *Hindu* at Trichinopoly, and Mr. S. Balasubramanian, Stenographer, District Munsif's Court, Pattukottai, readily acceded to our request to report the proceedings of the celebrations for inserting in this volume. They have done a difficult job splendidly; to them and to their chiefs who have spared their services, we offer our cordial thanks.

Our warm thanks are due also to the following gentlemen who have, in various ways, helped the Committee:—Rao Bahadur A. Y. Arulanandaswami Nadar, Chairman, Municipal Council, Tanjore, Mr. S. Swyamprakasam, District Organizer, National War Front, Tanjore; Rev. J. Gnanavaram of the Thirukattupalli Church; Mr. S. A. David and Mr. R. Subramania Aiyar of the P.W.D., Tirukattupalli; Mr. Devadoss Mani, Sub-Inspector of Police, Tirukattupalli; and the Proprietors of the Tirukattupalli Bus Transport Co. To a host of other friends who have extended their support to the Committee, we tender our warmest thanks.

It only remains for us to thank the great many friends and admirers of Sir P. S. Sivaswami Aiyar who have sent in messages of good wishes and articles of appreciation for publication in this volume. Our thanks are due to Mr. R. Narayanaswami Aiyar, Proprietor of the Madras Law Journal Press for the fine execution of the work in these difficult days.

While undoubtedly the response from the public in financial contributions has been generous, our funds are not adequate for the realization of our cherished object. Let us express the hope that ere long we shall be able to fulfil the task with further help from the enlightened and philanthropic public.

S. R. BALASUBRAHMANYAN,

Tirukattupalli,
13th April, 1944.

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SIR SIVASWAMY AIYAR HIGH SCHOOL, TIRUKATTUPALLI.

SCHOOL CHRONICLE.

Date.	Events.
17— 1—1906	IV Form Opened:—A. V. Lower Secondary School.
14— 4—1906	Foundation Stone of the High School laid by Mr. P. S. Sivaswamy Aiyar.
28— 1—1907	V Form Opened.
1— 1—1908	Agreement by Messrs. A. Sundaralingam Aiyar, V. A. Ramaswamy Aiyar and R. Gopalakrishna Sastrigal:—Re:—The Transfer of the School.
17— 1—1908	VI Form Opened.
20— 1—1908	Confirmation of Mr. P. S. S. as Advocate-General.
30— 1—1908	Sale Deed transferring the school to Sir P. S. S. by Messrs. V. A. Ramaswamy Aiyar and R. Gopalakrishna Sastrigal.
20— 8—1908	Mr. K. S. Vaidyanatha Aiyar appointed as History Assistant.
11— 2—1909	Occupation of the New Buildings.
23— 5—1909	Sale Deed by Mr. A. Sundaralingam Aiyar transferring ground, furniture, etc., to Mr. P. S. Sivaswamy Aiyar.
26— 1—1911 27— 1—1911	Special Inspection by Messrs. V. S. Srinivasa Sastri and K. A. Viraragava Chariar.
22— 2—1912	Mr. P. S. Sivaswamy Aiyar—Member of Council—School Holiday.
24— 9—1912	Sri V. Guruswamy Sastri appointed as English Assistant.
28— 3—1913	Mr. V. S. Srinivasa Sastri visited the school.
1— 9—1913	Mr. N. Kalyanarama Aiyar joined as Mathematics Assistant.
15— 4—1914	Teachers' Association affiliated to the S.I.T.U.
28— 7—1914	Mr. V. S. Srinivasa Sastri visited the school.
15— 9—1914	Provident Fund System introduced, (with effect from 1—4—1913).
18— 6—1915	Knighthood conferred on the Manager, Mr. P. S. Sivaswamy Aiyar.
22—10—1915	The New Sites including the Shandi, Tope, Huts, etc., N. & E. handed over, (9 Acres & 39½ Cents.)
3—12—1915	Opening of the New Buildings by Their Excellencies Lord & Lady Pentland.
30— 4—1916	Mr. V. Guruswamy Sastri as Headmaster, vice Mr. A. Sundaralingam Aiyar resigned.

Date.	Events.
16— 9—1916	The Unveiling of the Portrait of Mr. Gokhale by Mr. C. P. Ramaswamy Aiyar, Madras.
10— 2—1917 11— 2—1917	Visit of Sir P. S. Sivaswamy Aiyar and Mr. R. Narayana Aiyar to inspect the Hostel Site.
20— 8—1917	A Portrait of Sir P. S. Sivaswamy Aiyar presented to the school by the Teachers' Association—unveiled by Mr. K. V. Rengaswamy Ayyangar.
7— 2—1918	The Founder's Day of the School was celebrated under the Presidentship of Rev. Father Bertram.
8— 2—1919	The Scout-Troop won the Governor's Flag at the Boy-Scout of India competition.
— 9—1919	Sir P. S. Sivaswami Aiyar addressed the pupils and teachers of the school for the first time in the history of the school. Subject: Teaching of English—Students & Teachers.
28—11—1919	The Kalyani Hostel was opened by the Hon. Mr. R. Littlehailes, D.P.I.
28—11—1919	Opening of the Kalyani Home by the Hon'ble Mr. Littlehailes, Director of Public Instruction.
7— 2—1920	Founder's Day: President:—Mr. K. Ramanujachariar, M.A., Principal, National College, Trichinopoly.
17— 3—1920	The school scout troop won the Governor's Flag for the second time.
3—11—1920	Adi-Dravida pupils were first admitted.
— 2—1921	Founder's Day: President:—Justice Sadasiva Aiyar. Mrs. Sadasiva Aiyar gave away the Prizes.
7— 2—1922	Founder's Day: President:—Mr. T. R. Venkatarama Sastriar, B.A., B.L. A fly-shuttle loom was installed. Prizes for spinning instituted.
23— 2—1922	Teachers met Sir P. S. Sivaswami Aiyar at Tanjore to express their condolence at the death of his mother. New liberal scales of salaries announced by the manager.
17— 5—1922	Members of the school Athletic Club gave a very interesting display at the Provincial Educational Conference at Kumbakonam.
4— 1—1923	Fortnightly Course of Physical Training for all teachers of the School conducted by the Inspector of Physical Training, Southern Circle.
27— 1—1923	Sir P. S. Sivaswamy Aiyar returned from his tour in England and America.
7— 2—1923	Founder's Day—Rev. A. F. Gardiner presided.
16— 4—1923	Sir P. S. Sivaswamy Aiyar's visit to the school—His Lecture on "His tour in Europe & America."
1—10—1923	Teachers' Provident Fund merged in the Government P. F. Scheme.

Date.	Events.
6—10—1923	Sir P. S. Sivaswamy Aiyar's visit to the school.
12—12—1923	Whole Scout Troops took part in Scout Craft Exhibition at Madras—(Viceroy's Visit) Awarded a First Class Certificate.
4— 2—1924	Founder's Day—Shashti Abdapurti of Sir P. S. Sivaswami Aiyar. Dr. Annie Besant presided.
22— 3—1924	His Holiness Sankarachariar's visit—Pada Puja performed.
6— 4—1924	Mr. C. D. Subramanya Chetty unveiled the portrait of Sir R. Baden Powell.
12—12—1924	Mr. P. N. Ramaswamy Aiyar's visit to the school,—Lecture on "Life in Cambridge".
20— 1—1925	Visit of Captain Maxwell Lawford—Commandant of the University Training Corps.
7— 2—1925	Founder's Day—Mr. T. V. Seshagiri Aiyar—President.
20— 7—1925	Visit to the school by Sir P. S. Sivaswamy Aiyar.
28— 4—1925	Visit to the school by Mahamahopadhyaya U. V. Swaminatha Aiyar.
29—12—1925	The School Scout-Troops participated in the Scout Jamboree at Madras—Scout Troop awarded a First Class Certificate for woodwork.
1— 1—1926	Tea Party given by Sir P. S. Sivaswamy Aiyar to the Scouts at Sudharma.
7— 2—1926	The Founder's Day—Professor S. Kuppuswamy Sastrigal —President.
	The Rt. Hon'ble V. S. Srinivasa Sastri was also present. The Principal K. A. Nilakanta Sastrigal addressed the first Parents' conference.
19— 2—1926	Gokhale Day—Mr. P. N. Ramaswamy Aiyar's address.
9— 3—1926	Institution of the Sri Brahmendra Saraswati Scholarship by Professor S. Kuppuswamy Sastrigal.
4— 4—1926	Scout Day celebrated.
20— 4—1926	Visit of Sir P. S. Sivaswamy Aiyar—the unveiling of the portrait of the Rt. Hon'ble V. S. Srinivasa Sastri.
2— 6—1926	The School placed under a Board of Trustees and provided with an endowment of one lac of rupees in 3½ per cent. Government paper.
25— 9—1926	Camp of the Canoe Club, Government College, Kumbakonam, under the presidentship of Rao Bahadur P. V. Seshu Aiyar.
2—10—1926	First Meeting of the Board of Trustees.
6— 2—1927	Parents' Conference.
7— 2—1927	Founder's Day—The Hon'ble Dr. P. Subbarayan, Chief Minister, presided and Mrs. Radhabai Subbarayan gave away the prizes.

DATE.	EVENTS.
3— 9—1927	Unveiling of the portrait of Sir P. C. Roy by Professor K. C. Viraraghava Aiyar.
	Meeting of the Tanjore District Teachers' Guild in the School.
2— 2—1928	Renewal of the Recognition of the School.
10— 3—1928	Mr. T. R. Venkatarama Sastrigal, member of the Board, appointed Law Member.
10— 4—1928	Meeting of the Board of Trustees at TIRUKATTUPALLI.—
1— 8—1928	The Hostel CLOSED for lack of sufficient boarders on account of the economic distress.
—12—1928	D. L. was conferred by the Benares Hindu University on Sir P. S. Sivaswami Aiyar.
28—12—1928	School won 5 MEDALS and 8 Certificates at the Provincial Educational Conference, Chidambaram.
7— 2—1929	Founder's Day—Sir T. Desikachariar presided.
19— 2—1929 20— 2—1929	Conference of the Deputy Inspectors of Schools of the District.
7— 4—1929	Visit of Sir P. S. Sivaswamy Aiyar.
27—12—1929	School won shields (for woodwork, mathematics,) Medals (Fine arts, charts, etc.,) at the All-India Educational Exhibition held at Madras.
7— 2—1930	Founder's Day—Principal G. V. Subba Rao presided. Foundation of the Old Pupils' Association.
15— 4—1930	Meeting of the Board of Trustees at Tirukattupalli.
7— 2—1931	Founder's Day—Mr. R. Srinivasa Aiyar, Advocate, Trichy, presided.
19— 2—1931	Gokhale Day—Address by K. G. Sivaswamy Aiyar of the Servants of India Society. Unveiling of the portrait of Pandit Motilal Nehru by Dr. P. Subbarayan.
4— 4—1931	Silver Jubilee Celebration—opening of the Science, Art & Craft Exhibition by Mr. S. Ranganathan, I. C. S., Collector of Trichinopoly.
	Meeting of the District Teachers' Guild and the Association of Secondary School Managers.—Address by Sir P. S. Sivaswamy Aiyar.
5— 4—1931	Meeting of the Old Pupils—President—Mr. V. Natesa Aiyar, M.A., Controller of Military Accounts.
	Parents' Meeting—President—Mr. T. Adinarayana Chettiar, Salem.
6— 4—1931	Prize Distribution — President — Dewan Bahadur S. Kumaraswamy Reddiar—Education Minister.
	The School named The Sivaswamy Aiyar High School.
	Prize Endowment by Mr. V. Annaswami Srouti.
	Prize Endowment—Subramanya Prize—by Mr. A. S. Krishna Rao.

DATE.	EVENTS.
29— 9—1931	Meeting of the Board of Trustees at Tirukattupalli.
7— 2—1932	Founder's Day—Mr. K. Balasubramanya Aiyar, Advocate, Mylapore, presided.
— 8—1932	D. Litt. was conferred by the Madras University on Sir P. S. Sivaswamy Aiyar.
7— 2—1933	Founder's Day—Principal Mr. A. Chakravarti presided.
15— 5—1933	School participated in the Provincial Educational Exhibition at Trichinopoly.
7— 2—1934	Founder's Day—President—Diwan Bahadur N. Swaminatha Aiyar, Retired Chief Engineer.
17—12—1934	Mr. N. Yegnarama Aiyar deputed to attend the lectures on "The Use of High School Libraries."
— 1—1935	Lecture by Mr. A. Rangaswamy Aiyar of Madura.
8— 2—1935	Founder's Day—President Dewan Bahadur K. S. Ramaswamy Sastrigal.
	Address to the Old Boys by Mr. A. S. Krishna Rao.
6— 3—1935	Portrait of Mahamahopadhyaya U. V. Swaminatha Aiyar —Unveiled on his Satabhishekam Day.
3— 7—1935	Address by Dr. M. S. Krishnan of the Government Museum, Calcutta.
12— 2—1936	Founder's Day—President—Mr. V. Nadimuthu Pillai—Old Pupils, Address by Rao Saheb S. R. Ranganatham, University Librarian.
24— 2—1936	Ramakrishna Centenary Celebrated.
26— 6—1936	Kalyani Home REOPENED after having been closed for 6 years.
7— 2—1937	Founder's Day—President—Rev. Jerome D'Souza, S.J.
12— 4—1937	Celebration of the Kalyani Home Day.
17— 8—1937	School Scout Troop is affiliated to the National Organization—Hindustan Scouts' Association.
20—10—1937	Visit of the Hon'ble Mr. Gopal Reddi, Minister.
8—11—1937	Visit by Sir P. S. Sivaswamy Aiyar to the School.
25—11—1937	Meeting to condole the death of Sir J. C. Bose.
6— 2—1938	Founder's Day—President—The Rt. Hon'ble V. S. Srinivasa Sastrigal. Unveiling of the portraits of Lady Sivaswamy Aiyar by Mr. K. S. Vaidyanatha Aiyar, M.A., M.M.S. Kuppuswamy Sastrigal and Rao Bahadur S. Varadachariar by Rao Bahadur K. V. Krishnaswamy Aiyar, B.A., B.L.
	Hoisting of the School Flag by the Rt. Hon'ble V. S. S. Sastrigal.
	Old Pupils' Association—President—Mr. N. Sarngapani Ayyangar, M.A., District Educational Officer—Madura Lecturer—Mr. V. R. Ramachandra Dikshitar, M.A.

DATE.	EVENTS.
19— 8—1938	Excursion of the Entire Staff to the Golden Rock Workshops.
30— 9—1938 1—10—1938	Excursion of the Hostel Boarders and 4 teachers to Trichinopoly and Upper Anicut.
7— 2—1939	Founder's Day—President—Dewan Bahadur V. N. Visvanatha Rao, District Collector, Tanjore.
19— 2—1939	Gokhale Day—Address by Rao Saheb C. S. Srinivasachariar.
1— 7—1939	The Teachers' Council instituted. Hockey introduced.
20— 7—1939	Hindi introduced as a subject in the Curriculum.
8—10—1939	DEMISE of Lady Sivaswamy Aiyar.
4— 1—1940	Inauguration of the Assembly Prayer and Discourse.
11— 2—1940	Founder's Day—President—Prof. M. S. Sabesan.
13— 3—1940	Dr. T. S. S. Rajan presides over the Kalyani Home Day. Installation of Electric Lights in the Home.
7— 7—1940	New Block of Kalyani Home completed. (Varadachariar Hall.)
10— 9—1940	Installation of Electric Pump for water supply.
14— 9—1940	Rev. Father Sequeira addresses the Teachers' Association.
10—10—1940	Receipt of a copy of the Syllabus in Nature Study from Sir P. S. Sivaswamy Aiyar. Installation of a Radio Set in the School Hall. Opening of the Sir Varadachariar Medical Ward by Mr. M. S. Narayana Aiyar, Retired Assistant Engineer and Old pupil.
9— 2—1941	Founder's Day—President—Prof. C. R. Narayana Rao, M.A., Retired Principal, Central College, Bangalore. Old Pupils' Association—Address by Mr. R. Srinivasa Aiyar, B.A., B.L., Advocate, Trichinopoly.
10— 2—1941 11— 2—1941	Visit of Sir P. S. Sivaswamy Aiyar and Mr. C. R. Narayana Rao to the School.
31— 3—1941	Kalyani Home Day.
7— 8—1941	Condolence meeting to bemoan the demise of Dr. Rabindranath Tagore.
21— 9—1941 29— 9—1941	Excursion of ten teachers and 51 pupils to Courtallam, Varkala, Trivandrum, Comorin, Suchindram, Tiruchendur, Madura and Dindigul. Valuable help rendered by Sir C. P. Ramaswamy Aiyar, Dewan of Travancore, D.E.O. of Tinnevelly and Rao Bahadur M. Nilakanta Aiyar, Nagercoil.
8— 2—1942	Founder's Day—President—Rev. Father P. Carty, S.J. Old Pupils' Day—Mr. K. S. Vaidyanatha Aiyar presides & Mr. V. S. Gopalakrishna Aiyar Headmaster, M. Ct. High School, Vepery, delivers the address.

DATE.	EVENTS.
11— 2—1942	7 Period Time-table adopted. The house-system of games inaugurated.
1— 7—1942	Retirement of Mr. V. Guruswamy Sastrigal as Headmaster & Mr. N. Kalyanarama Aiyar succeeds him.
1—11—1942	Public Farewell Entertainment to Mr. V. Guruswamy Sastrigal.
8—12—1942	Demise of Mr. K. S. Vaidyanatha Aiyar, a member of the Board of Trustees.
15— 1—1943	Visit of Mr. M. S. Sivaraman, I.C.S., Collector of Tanjore.
7— 2—1943	Founder's Day—President—Rao Bahadur G. A. Natesan.
10— 3—1943	Hostel Day under the presidentship of Mr. A. V. Tyagaraja Aiyar, District Educational Officer, Tanjore.
19— 4—1943	Unveiling of the portrait of Subrahmanya Bharatiar by Mr. M. S. Subramanya Aiyar of Madras.
— 8—1928	D. L. Benares University conferred.
—12—1932	LL.D. Madras University conferred.
18— 6—1943	Retirement of Mr. N. Kalyanarama Aiyar and Mr. S. R. Balasubramania Aiyar succeeds him—Party to the retiring H.M.
5— 7—1943	Inauguration of the Teachers' Association by Messrs. V. Guruswamy Sastrigal and A. V. Tyagaraja Aiyar, D.E.O.
19— 7—1943	Address to pupils by Asiriyar Varada Nanjappa Pillai—Tamil Vidwan.
11— 8—1943	Extensions to the School—New Fifth Class Shed occupied.
22— 8—1943	Formation of the Founder's Satabhishekam Celebration Committee.
29— 8—1943	Inauguration of visits to villages for parental contact.
7— 9—1943	School closed for the demise of M. M. Prof. S. Kuppuswamy Sastrigal.
15— 9—1943	The loud speaker of the Radio inaugurated.
19— 9—1943	Working Committee of the Satabhishekam Committee formed.
19—10—1943 20—10—1943 22—10—1943	EDUCATION WEEK CELEBRATED.
4—12—1943	Opening of the Subbalakshmi Ammal Maternity Ward.
14—12—1943	SILVER JUBILEE CELEBRATION of the Scout Troop.
24— 1—1944 25— 1—1944 26— 1—1944	SATABHISHEKAM CELEBRATION OF THE FOUNDER, SIR P. S. SIVASWAMY AIYAR.

Succession list of Headmasters.

1906 to 30—4—1916	Mr. A. Sundaralingam Aiyar.
30—4—1916 to 30—6—1942	Mr. V. Guruswamy Sastrigal.
7—7—1942 to 17—6—1943	Mr. N. Kalyanarama Aiyar.
18—6—1943 to	Mr. S. R. Balasubrahmanya Aiyar.

SIR P. S. SIVASWAMI AIYAR—THE GRAND OLD MAN

BY

K. BALASUBRAMANIA AIYAR, B.A., B.L.

Profound respect and affection for Sir P. S. Sivaswami Aiyar is a part of my inheritance. My father and he were classmates. They started life together and rose to eminence in the same profession. They were life-long friends and were co-adjutors in many fields of public activity. I well remember that, when I called on him in February, 1924 to tender my respectful congratulations to him on his attaining his sixty-first birthday, he received me with these touching words " How I wish your father were alive now. He could easily have lived with me to this age." Two decades have rolled by since, and on the eve of his Satabishekam I feel the same elation as if the two friends were united in him.

Sir Sivaswami Aiyar is an inspiring model for us—a shining ideal which everyone should try to emulate even from a humble distance. In fact, he is the finest embodiment of Indian culture at the present day. Spotless purity alike in public and private life, scrupulous intellectual honesty, sound and sober judgment of men and affairs, formed after slow and dispassionate deliberation and careful sifting of data, impartiality and fairness to opponents, moderation in thought and expression, a well-planned disciplined life and regular habits and a serene and unruffled temper—these have marked him out among the great statesmen of our country. Whatever subject he touches, he adorns. He brings to bear on its study his remarkable talents, his great thoroughness and mastery of detail, his patient industry and sound judgment. As a member of the Central Legislative Assembly, he, with great prevision, devoted his great abilities specially to the study of the problems of the military defence of India and to the vigorous advocacy of the rights and status of Indians in the Army. He became a non-official expert in the Assembly on military questions and was recognised as such even by the Commander-in-Chief and other military officers. He worked hard for the organisation of the Indian Defence Force and if the claims he put forward then for the recognition of the rights of Indians in the army had been much more generously accepted by the military authorities and the Government than was actually the case, the defence of India at the present juncture would have been, by this time, organised on a more efficient and national basis than it is now. A life-long student of Sanskrit, he has made a deep and discriminating study of the classics of ancient India and of the West, and his scholarship is of a very high order. His Kamala lectures published in book form under the caption "Evolution of Hindu Moral Ideals" bear eloquent testimony to his discerning and consummate study of our ancient literature and history. His services to the cause of Sanskrit learning in our Presidency have been very great indeed. He, together with my father, was responsible for the

introduction of the Oriental titles courses in the Madras University. He has been the President of the Madras Sanskrit College for the last thirty years and under his fostering care and guidance, the institution has been flourishing all these years. As Advocate-General, he was instrumental in establishing the Trivadi Sanskrit College. He has always taken a keen and abiding interest in the educational problems of our country and has stood for the organisation of the right type of national education and for the appreciation of sound educational ideals. As a member of the Syndicate of the Madras University and the University member in the Legislative Council and, later, as Vice-Chancellor, he did yeoman service to the cause of education. Above all, his deep and abiding passion for imparting education to the youth of our country has taken lasting shape in the two institutions which he has founded and lavishly endowed from out of his hard-earned savings—the Thirukattupalli High School and the National Girls' High School, Mylapore. These two institutions will ever remain fitting monuments of his unexampled generosity and testify to his patriotic yearning for the education of our boys and girls. They have endeared his name to us all.

Even from his younger days, he has been a patriotic public worker and a devoted student of our political and constitutional problems. A 'moderate' and a 'liberal' by conviction, he has an instinctive horror of all revolutionary ideas. He is a hater of all sham, advertisement, and sensation-mongering. But he has always taken an active part in the Constitutional struggle for Indian freedom and his work has been quiet and unostentatious. The lectures he delivered in the Madras University on "Indian Constitutional Problems," which later came out as a book, are a clear proof, if proof were needed, of his political insight and grasp of constitutional principles. Though moderate ordinarily in the expression of his views, he has been unsparing in his criticism of Government whenever their actions called for condemnation, and he never wavered in his forcible advocacy of India's just rights and aspirations. As an eminent lawyer, he rigorously practised the highest professional standards and was scrupulously fair in the presentation of his arguments and courteous to the advocate on the other side.

His life is rich with many and varied accomplishments. He has been a lover of art and has developed a fine taste for architecture, gardening, and for the elegant furnishing of his home. He has maintained a rigorous standard of rectitude in private life and upheld the highest moral principles in society. In private conversation, he is singularly free from the common temptation to indulge in insinuations or to talk scandal. He has a simple and loving heart and has been true, faithful and helpful to all his friends and to the community at large. He is an ornament to our country. May he live long! His ripe wisdom and sage counsel are an asset to us especially in the difficult days ahead.

SIR P. S. S.—AN APPRECIATION

BY

RAO BAHADUR N. R. BALAKRISHNA MUDALIAR,

Superintendent, School of Arts and Crafts, (Retired).

Sir P. S. Sivaswami Iyer and I are the oldest of friends having known each other very intimately for the past 45 years. He is a very conscientious, unassuming, sincere, plain-speaking, straightforward, simple and, above all, a very God-fearing gentleman. He is very shrewd and has the capacity of measuring people within a very short time of their contact with him. He is a sound lawyer and a great politician of his age, so much so, he rose to the highest position by dint of perseverance, which is a rare factor among Indians. In one word, he is a self-made gentleman. He used to treat all alike without any distinction. It was during the time of Lord Pentland that Sir P. S. Sivaswami Iyer was chosen for the Indian Membership of the Governor's Executive Council and in it he discharged his duties to the full satisfaction of one and all which none dare deny. The admiration and regard Lord Pentland had towards Sir P. S. S. Iyer is indescribable, of which Lord Pentland himself told me personally during the course of a conversation. Having worked to his conscience and God for the Government and the people for full five years, he flatly refused several responsible and high appointments offered to him by various states for some reasons of his own. His noble sentiments did not permit him to accept those jobs. His love for arts and crafts is very great. His charities are innumerable to mention in this short epitome. His motto is, what his right hand does, his left hand should not know. He is always very simple and easily accessible to all. He would not like to make fuss of his doings, however great they might be, unlike some who prefer to publish in papers for the information of the public their doings even though they may be small. He would always like to satisfy God and his conscience. He used to show the greatest respect to the views of his opponents in various fields of activities. Indian Members of the Executive Council seldom used to take their families in their official tour. But that is not the case with Sir P. S. S. Iyer, who used to take Lady Sivaswami Iyer with him wherever he went on official business. I can strongly vouch-safe to each and every act—great or small—of my esteemed friend, Sir P. S. S. Iyer. May God spare him for another twenty years so that his centenary may be celebrated on an All-India basis.

SIR P. S. S.—A GREAT ASSAYER OF IDEAS

BY

MR. D. V. GUNDAPPA.

It is to me a privilege to be counted among Sir P. S. Sivaswami Aiyar's admirers. Who would not be grateful to be admitted into the temple where an accepted devotee of the true and the right worships?

Of the many aspects of the personality and character known as Sir P. S. Sivaswami which evoke appreciation and respect, the one that impresses me more than other aspects,—remarkable as are these others too, —is his untiring diligence as an assayer of ideas. Always and in all things, his supreme concern is for the right,—for the finest form of the right attainable by the effort of man's intelligence,—for accuracy in the statement of fact, for balance in the appreciation of its meaning, for orderliness in the progression of the mind, for exactness in the translation of thought into speech, for propriety in dress and address, for punctuality in the performance of tasks falling to one's lot. If you would be accepted, take care to tidy up your mind and speech and person before approaching him. I have known the risks of appearing before him in intellectual or deportmental *neglige*.

I have marked out for praise the very quality that repels the common run of us. To be right is to put yourself to the trouble of thinking before speaking and acting; and that is to ask far too much from us. To think is to be in travail. The very sight of it irks and irritates our average brother. His preference is for something that can please his impulse or emotion. That alone is good for him which can titillate his nerves and set his fancy aflame. Analysis and argument are tiresome. Our stock of cranial energy is soon exhausted. To think, to dissect an object and study, to weigh one fact against another, to assign to each separate interest its just place in the general scheme of good—to do all this is necessarily to be slow, to suspend judgment, to knit the brow in perplexity, to call for the microscope instead of for the knife, and thus in the result to kindle no fire and raise no storm. How will this interest the common man? He sees no difficulty in your problem and is therefore impatient. Honest man, he looks for ready recipes for all troubles. "Enough of your hairsplitting" he cries: "We want action, Give us action swift and strong".

But to Sir P. S. Sivaswami human affairs are not so simple a matter. He has a mind too subtle and cautious not to perceive the complexities of our nature and our life, and too honest not to take notice of what it perceives. So we get no drama from him, no stage thunder and no god from the machine. His search for truth is a laborious process. The shrine of truth is for him on the top of a rugged hill. You cannot hope to get there hopping and jumping or running by short-cuts. You must climb step by step, by zig-zag foot-paths and across dark thickets, tired and gasping and yet with firm foot and steadfast eye. Whatever the problem, Sir P. S. Sivaswami would have you face it, cool and collected, without sentimentalism and without confusion, like a surgeon with a patient seated in front for examination. No slapdash technique would he permit; no flurry

and no fustian. His seeming hesitancy in coming to decisions and his studied moderation in giving them utterance are the inevitable conditions of his intellectual and moral integrity. It used to be the boast of Socrates that he was a midwife to assist the birth of wisdom among his fellow-Athenians. Well may it be claimed for Sir Sivaswami that he is medical inspector for the mental progeny of his fellow-citizens. It is not given to a medical man, as it is to a conjurer, to rouse enthusiasm among children. But those who value health call for his services. If democracy would grow in health, it must learn to respect the pathologist working in the laboratory for testing ideas.

In sheer justice I should add that Sir P. S. Sivaswami's habits of pearl-diver depth and mathematical precision in learning and thought are merits acquired not at the cost of breadth and catholicity. His interests are encyclopædiac. Law, politics, sociology, philosophy, economics, dietetics, military organisation, birth control—all efforts of intelligence of any consequence to the improvement of man and his lot on earth receive the same tribute of serious devotion from that essentially scholarly mind. From the *Bhagavata* to Lin Yutang, every great work of literature, in Sanskrit or in English, has gone to gratify that voracious appetite for knowledge and enlightenment. In no line of study is the method slipshod or the approach superficial. I have seen him listen to a speech from the radio and then recapitulate its points seriatim from memory as from a memorandum in his hand. I have seen him reading in massive tomes on abstruse subjects and in tiny pamphlets on current topics, in serious journals and in daily newspapers, always pencil in hand, always scanning the passage under the eye, marking vital phrases and making note of telling points, as though he were a candidate preparing for some high competitive examination.

Sir P. S. Sivaswami is a life-long student. His place is among the *elite* of the intellect. He belongs to the classical type of public men that combined letters with affairs and informed thought with innate social feeling —the type of which Gladstone and Morley were exemplars. It is a type that is, alas! fast going out of vogue. It will be well for democracy to pause in its hurry now and then and ask itself what its own fate is likely to be bereft of the aristocracy of the mind. "If the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

If young India would learn, there is for it in Sir P. S. Sivaswami the object-lesson of a life devoted to constant study and conscientious thinking on problems of the country's welfare, a life of unswerving loyalty to great principles and unflinching courage in laying bare errors in popular ways of mind and valuation of things. If to Gandhiji's eyes there is a peculiar beauty in Khadi woven by your own hand out of yarn spun by your own fingers, there is a beauty no less shining to Sir P. S. Sivaswami in an idea you have made your own by your own independent thinking and your own choice of phrase. "Be a free man in the republic of thought"; he seems to plead with you and me, "Be not a slave to a slogan; if a cause is worth your devotion, it is worth your thought; and if a thing is worth your thought, your thought is worth all the trouble you could take about it." That is Sir P. S. Sivaswami.

AN IDEAL SCHOOL MANAGER

BY

V. GURUSWAMI SASTRI, RETD. HEADMASTER,
Sir S. High School, Tirukattupalli.

'Sir P. S. Sivaswami Aiyar does not need a better memorial than this school, for it is not only of bricks and mortar but of the living stones it shapes for the Temple of the Motherland.' So spoke Dr. Annie Besant, presiding over the 61st birthday celebration of the Founder on 4—2—1924 at the High School, Tirukatupalli. Now Sir Sivaswami Aiyar is raising for himself another grand memorial in the shape of the National Girls' School at Mylapore. The High School for boys at Tirukatupalli, the place of his birth (Palamarneri being only a mile away) is almost his own creation, which he has reared and tended with great care. The Girls' High School at Mylapore, the place of his adoption and domicile, must be called his adopted daughter, who, adopted late in his life, now enjoys all his care, kindness and love. It is but natural, a late-born girl being always dearer to the parents than the first-born son.

As Chairman of the Board of Management of the National Girls' School, during the last dozen years, he has given it more of his time, energy and thought than ever he gave to the Tirukatupalli High School during the last 38 years. Though managed by an enlightened and influential committee, the Girls' School did not receive adequate, financial support and patronage from the wealthy citizens of Mylapore. Lack of sufficient accommodation, absence of Playgrounds and the crowded class-rooms made the Chairman alive to the urgent need to provide the School with a building big enough to meet the growing strength and immediately he set to devising ways and means to find the necessary funds. As Dr. Johnson said of Goldsmith that 'he wrote nothing but he did adorn,' Sir Sivaswami Aiyar did thoroughly whatever he undertook. Plans and estimates were prepared for a big, modern High School, worthy of the metropolis. The structural needs of Libraries, laboratories, music and assembly halls, art and craft rooms, cloak rooms, leisure rooms and sanitary conveniences were examined by eminent professors and engineers. Sir Sivaswami Aiyar knew by heart the actual dimensions of all halls, rooms, verandahs, doors and windows. He issued an appeal to the public for funds but the response of Mylapore did not seem to have been immediate and generous. Music concerts, dance exhibitions, dramatic performances were attempted. It is Sir Sivaswami Aiyar's regret that he was not an expert in this art like Rao Saheb C. Ramanujachariar of the Ramakrishna Mission. Even to begin the first stage of the buildings and to enable the school to be eligible for a Government grant, a decent initial capital was necessary. It is to meet this emergency that he quietly sold away almost one half of his extensive compound and provided the initial capital. Now he has parted

with the house itself. When His Holiness Sri Sankaracharya of Kamakoti Peetam heard of it, he observed that, in giving away for educational charity his huge mansion which he had built at huge cost and preserved so scrupulously clean and polished like a house of silver or gold, Sir Sivaswami Aiyar had done a supreme act of renunciation and displayed a high spirit of self-abnegation, rare among the brahmins of to-day.

In the intra-mural work as well as the extra-mural activities of the school, Sir Sivaswami Aiyar has been evincing deep personal interest. I have seen on his table the school time-table, the scheme of studies and syllabuses, the promotion lists and the School magazine in manuscript. The language of the Magazine had been corrected by him at a number of places. The Magazine was, of course, the production of the girls; but he wished the teachers had corrected the errors before the magazine was sent to him. Teachers of the National Girls' School and Teachers in general should not look upon this close scrutiny of the work of the School by the Chairman as uncalled for interference in the academic work of the school, which is their legitimate sphere. On the contrary, they should welcome such voluntary help and guidance from a gentleman of his standing, an educational expert of vast experience and learning of a varied character. His association with the school brings it name, fame and honour.

It must be remembered that, in regard to the National Girls' School, Sir Sivaswami Aiyar is only the Chairman of the Managing Board. He is neither its founder not its proprietor. With the munificent endowment he has made or proposes to make, it will become one of the biggest and most popular schools for girls in the presidency.

The High School at Tirukatupalli is his concern entirely. He is its Founder and until June, 1926, was its sole proprietor. In 1926, he transferred the management to a Board of Trustees, registered under the Charitable Endowments Act, and placed at the disposal of the Board a generous endowment of a lakh of rupees in 3½ per cent. Government Securities, which he later raised by another quarter lakh. I need not relate here the history of the development of the school from its beginning in 1906. Suffice it to say that in the first twenty years, up to the creation of the Trust Board, he had spent on the school the magnificent sum of Rs. 2,81,000, inclusive of the endowment and that expenditure from his personal funds ceased from that date.

Till April, 1931, for 25 years, the school had been prosaically named 'The High School' and the Founder brushed aside all my persistent requests that the school must bear his name. The visit of Their Excellencies Lord and Lady Pentland on 3rd December, 1915, to open the huge extensions to the buildings, the Annual Founders' Day Celebrations under the presidency of distinguished gentlemen, official or non-official, and the numerous activities of the school from 1916 onwards brought the school prominently into public notice. The school which, owing to the extreme modesty of Sir Sivaswami Aiyar, had practically no public existence, even after he became a member of the Executive Council of Madras, was now associated with his name, though in official correspondence it still went by the simple name. It was only when at the Silver Jubilee Celebration of the School in

April, 1931, the public address to the Founder prayed for the alteration of the name that he half-heartedly gave his consent on condition even then that the change had the approval of the other Trustees.

A striking feature in the administration of the school is the constitution of the Board of Trustees. It is a small, business-like, workable committee of five, with no room in it for undesirable elements, for men who do not know the A, B, C, of education. The Founder is the Chairman, the Headmaster is the ex-officio Secretary and the other three are to be educational men connected with a College as professors or deeply interested in the educational advancement of the locality. To my knowledge, there are few schools in the presidency of which the Headmaster is also the Secretary to the Board. He is given a very large measure of freedom in the internal administration of the school and once the budget is passed, the entire responsibility is vested in him. The unseemly spectacle that is often seen elsewhere of aggrieved teachers paying frequent visits to the members of the Board and waiting at their gates to procure their favour has been made unnecessary. The choice of the Headmaster by the Board is therefore a task of the highest importance.

The service conditions for the employees relating to pay, prospects, promotions, leave rules are conceived in a generous spirit and terminations of a teacher's service on slender grounds is unthinkable. The teachers' contract against which so much complaint is made by the profession is superfluous and is written only to satisfy the departmental rules. The management is always kind, considerate, and sympathetic and Sir Sivaswami Aiyar as Chairman is the very embodiment of courtesy, fairness and justice. Whenever a representation is made to him by any member of the staff or by parent, if it is too trivial he will merely forward it to the Headmaster and advise him to take necessary action. If it needs careful consideration, he will call for a report from the Headmaster. Like a constitutional lawyer that he is, he will examine all aspects of the case with unbiassed and impartial judgment and, if he comes to the conclusion that the case must go to the trustees, he will instruct the Headmaster to refer it to them by circulation or place it before them at the next meeting. No decision is arrived at in haste. A curious feature of Sivaswami Aiyar's administration is that all orders from him are communicated to the Headmaster in the ordinary private letter form addressed to him by name. During the 26 years I was headmaster, only on two occasions were his orders couched in the strictly official language of proceedings from the manager. It is a real pleasure and joy to serve in his school. Teachers serving in High Schools under private managements would willingly transfer themselves to Tirukatupalli. They feel sure they will have security of tenure, happy service conditions and above all, fair, just and honourable treatment. But how many can Tirukatupalli absorb? I would unhesitatingly recommend to school managements the example of Sir Sivaswami Aiyar as an ideal school manager. Headmasters and correspondents of schools from many districts often applied to me for information on matters relating to the constitution of our Board, scales of salaries, leave Rules for employees, and rules for the guidance of teachers.

Whenever Sir Sivaswami Aiyar visited the school, he inspected classes at work and gave useful, instructive advice to the teachers. He laid special emphasis on the practical and realistic teaching of Geography, Nature Study and Elementary Science, on inculcating in pupils the habit of using the Dictionary, of studying meanings, pronunciation and derivation of words and on the wide and profitable use of the library. Wrong accent, faulty pronunciation always jarred on his too sensitive ears. The question What is that word?' indicated a painful detection. It is never his intention to wound the feelings of the user of the word. He liked to see Relief maps and models, charts and sketches, physical exercises and gymnastic feats, School gardens and Scout activities.

Sir Sivaswami Aiyar is an impressive teacher. During one of his visits, he took a class of the teachers of the School and showed how English prose was to be taught. He had previously prepared the lesson 'The Death of Marie Antoinette' in the S.S.L.C. Selections and took an hour over the first paragraph alone. Fortunately for us he went on teaching and did not put us any questions. Probably he did not want to. At the end he observed it was a piece too difficult for the VI Form and condemned its inclusion in the book as unwise.

He expects the premises and buildings to be ever kept in a state of perfect cleanliness and tidiness. His keen and critical eyes would not fail to notice the untidy exhibitions of juvenile pranks on the walls and he immediately asked the headmaster to have them washed off with soap and water. At Tirukatupalli, as at Mylapore, guidance by experts was not much in evidence except in the earlier years of the school, when the professional and technical advice of engineers was needed for the construction of the buildings. The Right Hon'ble V. S. Srinivasa Sastriar (then Mr. V. S. Srinivasa Sastriar) has been his chief educational adviser since January, 1911, when, along with the late Mr. K. A. Veeraraghavachariar B.A., L.T., of Geography fame, he paid his first visit of inspection to the School. He visited the school twice later. In shaping the educational policy of the school and in the matter of the appointment of the main teachers, he has done invaluable service to the school and to his friend and even now in the settlement of major questions, his advice is eagerly sought and highly esteemed.

Very few people know that Sir Sivaswami Aiyar is very anxious that the right type of moral and religious instruction should be imparted in all schools. A few years ago he prepared a syllabus of moral instruction including in it the instincts, habits, morals, virtues, to be cultivated and developed and the codes of right conduct and behaviour to be adopted in everyday life. The whole instruction is to be based on stories, to be carefully selected from the Itihasas, Puranas, classical and modern literature and lives of great men of all religions and given to the pupils for half an hour every day, without importing into it differences of race, caste or creed. The syllabus is being tried in the Kalyani Home. It was then his ambition to write a simple text-book of moral and religious education for schools and he expressed his desire, strength and health permitting, to take up the task and complete it. Seeing what strength of will power and mental alertness he still possesses at 80, the task is not too much for him. Does

he wait for teachers of 'dedicated lives,' full of 'self-effacing and enduring enthusiasm,' 'the urge of religious instinct or motive' charged with the living 'Promethean spark'?

Let me close, quoting verbatim the closing para of the Founders' Silver Jubilee Message. "Let me hope that when the Golden Jubilee of the school (1956) comes to be celebrated, the amenities of the villages in this area will have been increased by improvements in communications, by the removal of congestion, by the improvement of sanitation, by better housing for all classes, by the efficient administration of village panchayats, by the growth of the co-operative movement, by a diversity of industries and occupations, by the establishment of a girls' high school and a free public library in this area and by a marked growth of literacy and public spirit. It may not be too rash to envisage the utilisation of the resources of broadcasting, cinemas and other modern inventions as agencies for popular instruction and enjoyment. Let us hope that the new generation will enjoy opportunities, never known to their ancestors, for a healthy and richer life. The prosperity of the High School lies in the hands of the public and with the Higher Powers. Let us look forward to brighter and more prosperous times. The real golden age belongs to the future and not to the fabled or dubious past."

'यतो धर्मस्ततो जयः'—Where there is Dharma, there is Victory.

SIR P.S.S.—A GREAT BUILDER OF A HEALTHY TRADITION FOR THE LEGAL PROFESSION

BY

RAO BAHADUR K. V. KRISHNASWAMI AIYAR, B.A., B.L.

As an humble member of the profession of which Sir P. S. Sivaswami Aiyar was a distinguished ornament I feel it my duty to pay on this joyous occasion my respectful tribute to the eminent services that he has rendered to the legal profession as a whole. He was one of those giants of the bar who helped to build up its reputation and prestige in South India and won for it a place of eminence. He cherished the highest ideals and lived up to them in his practice of the profession. I propose herein to refer to two aspects of his career as illustrative of the services rendered by him towards the building up of healthy traditions for the profession.

It is needless to say that in shaping and maintaining the tone of the profession, members of the bench and senior members of the bar alike exercise an abiding influence. Indeed as in other spheres of life, the generation must first be helped to take to it with zest and cheerfulness. The bloom of the tree depends upon the manner in which the sapling is treated. Among the influences that tend largely towards healthy growth of the profession are the examples set by the leading members and the honourable treatment and encouragement that members of the bar give to the rising generation of lawyers. Lord Justice Fry when he was made a judge laid it down as a principle of conduct for himself that he should never forget to say a

good word about a younger member of the bar who deserved it by his performance. So likewise, a word of appreciation and encouragement from a senior member to a younger brother has a salutary influence, whose effect can never be over-estimated. Senior members of the bar undoubtedly derive great help from younger ones. Oftentimes we notice that younger members are used more as "crutches than as walking sticks" and yet seniors lack the frankness and generosity which speak out openly and publicly in appreciation of the work of the junior. Sir P. S. Sivaswami Aiyar was a notable exception. Neither by thoughtless habit nor by design would he depreciate the junior. He did not belong to the *nil admirari* school. He was tolerant of merit in others. He was never jealous of a younger member of the bar. He is a man of generous impulses, which he expresses with conscientious honesty. I have personally known him congratulating younger members on their work. I know that in one case after judgment was delivered in the appeal that he won for the appellant, he congratulated his junior in open court with the remark that but for his assistance he could never have won the appeal. If younger men associated with him have in later years attained to great eminence, it is not a little due to the courage and confidence inspired by his appreciation.

Another trait of his which would belie the popular impression about members of the bar is that he never took or retained a fee until in his own opinion he felt that he had worked for it and fully earned it. He set up rigorous standards for himself in this matter and acted up to them. I know of an instance in which he was paid a heavy fee (*viz.*, Rs. 4,000) for an appeal. The records were voluminous and he sat for many days to prepare the case before the hearing. The appeal was taken up in court and was argued for two days after which it was sent down for a finding on a new issue. Sir P. S. Sivaswami Iyer had his turn in the arguments and according to all standards of professional morality he had earned the fees which he had received. At that stage he was appointed a member of the Executive Council and the first thing that he did was to return one half of the fee to the junior in the case to be passed on to the client. We have it reported that Lord Selborne made a similar sacrifice when he was made Lord Chancellor; but the judicial appointment may, in one view, make a distinction in justification of his conduct. In Sir Sivaswami Iyer's case, there was nothing but a vague moral obligation. If he had continued at the bar, he would have been entitled to a refresher for further appearance in the case.

Needless to say that men like Sir P. S. Sivaswami Iyer are an inspiration and an example to the profession and enhance the glory of the bar.

SIR P. S. S.—A BEACON LIGHT OF PROFESSIONAL INTEGRITY

BY

SRI T. M. KRISHNASWAMI AIYAR,
Chief Justice, Travancore.

If ever I am asked by a junior member of the Bar, whether it is possible to rise to high distinction by dint of sheer merit and character, I should undoubtedly point to Sir P. S. Sivaswami Aiyar who is still happily with us. May he live long long years more of peace and joy. At the profession he set up a beacon light of professional integrity and uprightness and reached a pinnacle of scholarship rarely achieved. I had the privilege of being associated with him in many a case and of the many qualities that I endeavoured to gain from him were the punctilious care, the indefatigable industry and the high sense of duty that characterised his practice of the legal profession. He is, what he always has been, a perfect gentleman every inch of his being. In the multitudinous contacts which he had with clients, members of the Bar, members of the Bench and other public officers and men, I have not heard of a single instance of a lapse from the most urbane manners and the most scrupulously honourable behaviour for which he is so conspicuously famous. A junior working with him was assured of the most respectful treatment and a junior appearing against him had the fairest advocate he ever opposed in his life. The junior had not to face the ordeal of an exposure of his unworthiness before the very eyes of the bewildered clients. To work up a case with him was in itself an education. Generous in recognition of merit, Sir P. S. Sivaswami Aiyar was never indiscriminate in his appreciation of merit either. His greatest virtues have to no small extent modelled the greatness of Mr. T. R. Venkatarama Sastri and Sir S. Varadachari who may be said to have been his oldest disciples. The great scholar and student that he has ever been, his performances depended for their success on the sequence and accurate presentation of facts, the balanced reasoning of the pros and cons of a question, the judicious restraint characterising his comments and criticisms and, above all, the scrupulous fairness of his treatment of the adversary, all based on a substratum, of sincere good-will and well-intentioned humour. It was not infrequently difficult for an audience to take in at the first blush the force of his presentation. But his speeches always made very informing and interesting reading and re-reading. Apparently of a somewhat shy and deliberative temperament, Sir P. S. Sivaswami Aiyar always concealed a warm, a very warm heart, which everybody privileged to an intimate contact would testify to. The even tenor of his judgment and temper did not admit of paroxysms of praise or abuse and the strength and independence of his views are only comparable with the finish of his expression and the polish of his manners. He is a great benefactor and has done charity of a discriminating kind, all in the higher interest of future India. He believed in India's future; and the High Schools for boys and girls of which he is the founder will proclaim his place among the philanthropists of India. The hospital ward at Tirukattupalli will bear witness to his humanitarian spirit. He believed in un-

ostentatious good work which he was never tired of doing. His great services for the martial training for Indians must be recognised. His devotional temperament always kept him in the close study of the Hindu religious works on which he brought to bear an appreciative though not a non-critical outlook. His deep interest in music will be apparent to anybody who had attended the weekly musical performances he used to arrange at his house and one has only to see him at his house to know that he always lived in an atmosphere of Art. I owe to him some of my first introductions into the profession. His encouragement and his help, I have shared in plenty. I am thankful for this opportunity afforded to me of conveying to him my grateful felicitations on this auspicious occasion.

SIR P. S. S.—A HIGH EXAMPLE OF COURAGE, SELF-SACRIFICE AND PERSONAL DIGNITY

BY

DIWAN BAHADUR R. V. KRISHNA AIYAR, B.A., M.L., C.I.E.

The 26th day of January must be regarded as a day of National Thanks-giving in South India for its being the birthday of Sir P. S. Sivaswami Aiyar. The academic distinctions of his college career, his success at the bar, his appointment as permanent Advocate-General and his membership of the Executive Council of Madras would by themselves have qualified him to honour and fame. But his long years of strenuous public service after his retirement from office, have made his life an example for all of us to admire, feel grateful for, and to the extent possible follow. When he laid down office as member of the Madras Executive Council, he was comparatively a young man, but he did not as many others in his position would have done, revert to his lucrative practice at the Bar but dedicated his great talents and further years of life to public service and philanthropic work. That was itself a high example of courage, self-sacrifice and personal dignity which is worthy of special commendation. He did not dabble in anything and everything, but marked out for himself his sphere of work and within that sphere—*e.g.*—the Indianisation of the Army in India—he became an authority whom both the Government and the public looked up to for information, advice and guidance. His services in the cause of education have been unique and self-sacrificing. The Tirukattupalli High School, and the Mylapore National Girls' High School are standing monuments of his remarkable zeal, his organising ability and his patient personal attention to details. I remember an instance of an appointment made by him to the staff of the National Girls' High School at Mylapore. He had not only studied each and every application for appointment which he had received from the numerous candidates for that appointment, but had noted the mistakes of grammar and spelling which each application contained! It would be impossible here to refer to his manifold activities. Suffice it to say that there was nothing he touched but he adorned. His adorning however was not merely superficial. For, his watchword in everything which

he attempted was "Thorough". In his dress, in his style of writing and speaking, in his personal behaviour towards friends and others, he was scrupulously free from faults—a trait which was but a reflection of his inward clearness of mind and cleanliness of heart. No pettiness ever stained his judgment of men and things. His moderation in politics was not done in any desire to please the Government but was the mature result of his innate courtesy and gentleness of feeling and behaviour. He has always been a scholar, delighting in books and study. And as sometime Secretary of the Madras Legislature, I acknowledge with gratitude the fact that the library of that Legislature owes not a little of its fulness and variety to Sir P. S. Sivaswami Aiyar's wise suggestions and wide knowledge of books. May it please God to spare him for many more years of healthy life and public service and usefulness.

SIR P. S. SIVASWAMI AIYAR—AN APPRECIATION

BY

DR. S. KRISHNASWAMI AIYANGAR, M.A., D.LITT.,

Professor of Indian History (Retd.), University of Madras.

It is matter for great satisfaction to his friends that Sir P. S. Sivaswami Iyer has attained to his *Satabisheka,* vouchsafed but to a few men of age left amidst us in Mylapore. I met him for the first time on a memorable occasion in my life when I came to Madras, by invitation of the South Indian Association and Ranade Library of Mylapore, of which Sir Sivaswami Aiyar was, at the time, honorary secretary and Sir N. Gopalaswami Iyengar the joint secretary, to deliver a lecture. The meeting was presided over by the elder doyen of Madras, Sir S. Subramania Iyer, and the subject of the lecture was "The Making of Mysore." That lecture earned for me the esteem of the late Sir S. Subramania Iyer, and other eminent friends of Mylapore, among whom the late Mr. V. Krishnaswami Iyer and Sir Sivaswami Iyer were pre-eminent among the younger generation—relatively to that of Sir S. Subramania Iyer. I had the good fortune to retain the regard and esteem of these gentlemen, among them, I am happy to feel Sir P. S. Sivaswami Iyer has lived to the honoured age of more than 80 summers. Unlike others, the late Sir S. Subramania Iyer and the late Mr. V. Krishnaswami Iyer for instance, Sir Sivaswami Iyer's temperament was not of the exuberant variety. It is more quiet, sedate, deliberate and even critical. His friendship to me, notwithstanding the critical character of his judgment, continued these 40 years more or less as he had himself stated on a recent occasion when he presided over a meeting held in connection with the Journal of Indian History. Sir P. S. Sivaswami Iyer then was a lawyer of eminence, being counted among the rising leaders of the bar along with the late P. R. Sundara Iyer and V. Krishnaswami Iyer. Since then, he had risen to and occupied offices of eminence under Government, and served the country usefully in various other capacities. It must be stated to his credit that, among a number of eminently eligible candidates, he was chosen Member of Coun-

cil of the Madras Government by Lord Carmichael, the first Indian to attain that eminence. It is not for me to testify how well he justified the choice, nor is it for me exactly to describe his public services. There are many others in Mylapore and elsewhere more intimately associated with him to do that. I shall confine myself to certain features of the gentleman's character which deserve record.

A man of sober judgment, he combined in him the scholar, critic and statesman; never hasty in expressing an opinion, always moderate but far from being uncritical. He is widely read not merely in law, but in general literature and had always exhibited great respect for those who were similarly engaged and could express reasonable opinion. He had cultivated the habit of giving his opponents their due, as this is always said to his credit as a lawyer. He exhibited this quality in a remarkable measure as Vice-Chancellor of the University. Even in matters where he could form his own judgment, he generally showed regard for other peoples' opinions even when they differed radically from him to the point of wrong-headedness. He would always take pains to express his opinion, however well based, without being unkind, not to say harsh. Equable in temper, balanced in judgment, level-headed in his outlook, he made no enemies and carried himself through as a gentleman remarkable for suavity and good feeling to all.

Whatever work he took, he did well and honours came to him unsolicited. Although he has reached an age when he feels the discomforts of life, we cannot but wish him a length of life to the hundred years of the Vedic bards.

SIR P. S. SIVASWAMI AIYAR

APPRECIATIONS BY

SIR ALLADI KRISHNASWAMI AIYAR AND SIR LIONEL LEACH.

[On the occasion of the unveiling of Sir P. S. Sivaswami Aiyar's portrait on 14th March, 1941 they both spoke as follows. See (1941) 1 M.L.J. pp. 67—71.]

In requesting the learned Chief Justice to unveil the portrait, Sir Alladi Krishnaswami Aiyar, the President of the Association, said:

"In requesting Your Lordship to unveil the portrait of an eminent lawyer and distinguished son of India I feel I shall be failing in my duty if I do not give expression to my feelings of esteem and regard for Sir Sivaswami Aiyar. When I joined the Bar in 1907, he was one of the prominent leaders and shortly afterwards was appointed Advocate-General. I had the privilege of instructing him in a few cases both here and in the mofussil and of even opposing him in one or two cases in the absence of my learned leader, the late P. R. Sundara Aiyar, and I can speak with some personal knowledge about Sir Sivaswami Aiyar's work at the Bar. His

advocacy was marked by the same characteristics which singled him out in the different spheres of his varied public activity—a slow and deliberate manner, deep learning, a punctilious attention to the use of the correct expression, a thoroughness of preparation, and an unwillingness to be hustled into making quick and seemingly clever repartees or replies. He was loath to leave one point and take to another on an interrogation from the Bench. The steering must be along a planned route. A too quick Bench bent on a speedy disposal of a cause could not get very much out of him and he would resent an interruption from the opposite side calculated to interfere with the even tenor of his arguments.

He was appointed a Member of the Executive Council in the year 1912 and filled that high office until 1917. His career as a Member of the Council was marked by a high sense of public duty, and a thorough study of the knotty problems of administration, even if the study occasionally led to a certain delay in disposal which might not be quite to the liking of the routine administrator.

When he retired from the office of Executive Councillor, instead of yielding to the temptation of returning to the profession, of which he was such a distinguished ornament, he decided to devote himself to unostentatious public service, giving the benefit of his sage counsel and advice whenever the interests of the country demanded it, and to the study of the classics and literature. As a nominated member of the Indian Legislative Assembly he was regarded almost as an authority on military matters and was listened to with respect and attention by every section of the house. "The speech is the man" is well illustrated in his public utterances. Every word of his is weighed; there is no exaggerated emphasis on any point and there is no excursion into fields which have not been thoroughly *explored*. His apparently faltering manner on certain occasions is the best index of his most careful deliberation and his anxiety to use the right word appropriate to the occasion. Even at this age, whenever he is in doubt regarding the pronunciation of a word or the particular sense of any word or expression he takes care to consult the latest edition of the Oxford dictionary.

While deeply learned in the law, law is but a part of his attainments. He enjoys the companionship of the great masters of literature, English and Oriental. Hardly a day passes, I am told, when he does not read some passages of the Ramayana or the Maha Bharatha or Bhagavatha. He lives up to the Upanishadic ideal that all the great virtues of man—*tapas, rita,* etc.,—are promoted by *swadhyaya, i.e.,* perpetual study and devotion to culture. Even now he leads a most regular life. At a particular hour he is enjoying his walks; at another hour he is in his prayer and is having his religious exercises, and at another hour he is at his study. His daily life is punctuated with an unexampled precision. There is no institution with which he is connected in regard to which he does not give his individual and personal attention. No detail, whether it is a matter connected with the arrangement of a class routine in the National Girl's School or with a building plan or it may even be the arrangement of seats in regard to a dinner, would escape his attention.

In the case of many people the mind ceases to grow after a particular age and maturity of judgment may be another name for sterility. He is the example of a true conservative wedded to progress. His nature, while deeply rooted in the traditions of Ancient India, is ever responsive to new impulses and currents of thought. It is interesting to note that his world tour coincided with his retirement from office. He was anxious to quench the thirst for seeing all the places and institutions which came within his wide reading. Few people know the extent of his public benefactions, and in his charities he has truly acted on the religious principle of the right hand not knowing what the left hand doth. While it is not easy to persuade him to give for causes in which he has no faith, it is well known that he has practically devoted all his wealth to public uses. The Tirukattupalli High School and the Mylapore Girls School are standing examples of his generosity, and he never ceases to help Pundits of undoubted and genuine scholarship.

He takes a keen interest in education; he was Vice-Chancellor both of the Madras and Benares Universities. He has almost a parental affection for the pupils that came under his wardship, whether to-day a particular pupil occupies the position of a Judge in the Highest Court, whether he is occupying the position of a doyen at the Bar or whether the pupil is occupying a humbler position. By having this portrait of his on these walls, the Association is honouring itself. May God grant him a still longer life and may the profession continue to have the benefit of his sage counsel and advice.

With these few words I request Your Lordship to unveil his portrait."

The Hon. Sir Lionel Leach, the Chief Justice, in unveiling the portrait said:

" It has been my happy duty on a number of occasions to unveil either in this room or in the central corridor of the High Court, the portraits of distinguished members of the legal profession. It is my happy duty to-day to unveil the portrait of yet another distinguished member of our profession, the portrait of Sir P. S. Sivaswami Aiyar. The Madras Bar has produced many great men but none can be deemed to be more deserving of a niche in the hall of fame than Sir Sivaswami.

Sir Sivaswami was born on the 7th February, 1864, and was enrolled as a High Court Vakil before some of us had crawled out of the cradle and before many of you had even been thought of. His enrolment took place in 1885, when he was only 21 years of age. His career at the Bar was such that I can well imagine that it was a source of universal satisfaction when in 1907 he was appointed to the office of the Advocate-General and thus became the leader of the Madras Bar. Unfortunately, Sir Sivaswami had given up practice before I came to Madras, but I met him very soon after my arrival and I quickly understood why he is held in such universal esteem.

In a life of Lord Cave, who as you know became the Lord Chancellor of England, the following is said of him:—" It was accuracy of thought combined with great carefulness of speech that made Cave quietly successful. He gave the impression that his great anxiety was to avoid overstating his case and to win success for it simply on its intrinsic merits."

From what I have gathered about his career at the Bar these words can be applied with equal truth to Sir Sivaswami. In spite of his quiet and retiring nature he was successful and in winning success he gained the confidence, respect and affection of the whole Bar, and the Bar is the most critical of all professions.

Throughout his career Sir Sivaswami has taken a great interest and played an important part in politics. He sat in the Madras Legislative Council from 1904 to 1907 as the representative of the University of Madras. He was the first Indian to occupy that position. From 1912 to 1917 he was a Member of the Executive Council of this Presidency and it was during that period that His Majesty conferred upon him the honour of Knight Commander of the Order of the Star of India in recognition of his public work. He was the President of the second session of the National Liberal Federation held at Calcutta in 1919, and of the ninth session held at Akola in 1926. In 1924 he was nominated a member of the Indian Legislative Assembly.

He has always been of the Liberal school of thought. I am sure that I can say with the approval of you all, and without running the risk of being accused of entering into politics myself, that India owes a great deal to Sir Sivaswami for the part he has played and is still playing in the political field. The advice and help of one of such high principles and possessing such a sense of fairness and such a knowledge of affairs as Sir Sivaswami has, can only be of benefit to his follow countrymen. It was the possession of these qualities which led to his being appointed a member of the Indian Delegation at the third session of the Assembly of the League of Nations at Geneva in 1922.

In a recent speech, Mr. T. R. Venkatarama Sastriar remarked that Sir Sivaswami's politics may be in the judgment of the present generation rather old-fashioned and blind to certain broad facts which have come into existence. I cannot imagine Sir Sivaswami being blind to the realities of any situation and to be old-fashioned does not mean to be wrong.

The following quotation from "As You Like It" may not be out of place here:—

> "O good old man, how well in thee appears
> The constant service of the antique world,
> When service sweat for duty, not for meed!
> Thou art not for the fashion of these times,
> Where none will sweat but for promotion;
> And having that, do choke their service up
> Even with the having: it is not so with thee."

Promotion for Sir Sivaswami has never meant a slackening in his endeavours to serve his fellowmen.

His services in the administration of justice and in the political field do not make up the full account of what his countrymen owe to Sir Sivaswami. He has also played a great part in the sphere of education. In his earlir days he was a Professor of the Madras Law College. In the fulness of time he became the Vice-Chancellor of the University of Madras,

the Vice-Chancellor of the Benares Hindu University and the President of the Sanskrit College Committee, and he has added to his services to education by founding a High School.

Sir Sivaswami has now passed his 77th year, but in spite of his advanced years, he is active both in mind and body. We have all seen him when out on his daily walk and what an inspiration it is! Few of his age are blessed with the same fund of energy, mental and physical, as he possessed, but we can all profit by his example.

To achieve true success, ability and capacity for hard work must be coupled with integrity and a high sense of duty. Sir Sivaswami has combined all these qualities, and the result is that he is held in the greatest respect by every class and by every community. Men of his type are only too rare and it must be the fervent prayer of all that he may be with us for many years more.

The Association owes a deep debt of gratitude to Mr. Venkatarama Sastriar for the presentation of the portrait. I will now proceed to perform the pleasant duty which has fallen to my lot of unveiling the portrait of the Grand Old Man of Madras".

SIR P. S. S—AN APPRECIATION

BY

PROF. C. R. NARAYANA RAO, BANGALORE.

Since Sir P. S. Sivaswamy Aiyar, presumably on medical advice, gave up Ootacamund for his midsummer residence, Bangalore has become his headquarters during the hot weather. More than a decade ago I met him for the first time at a private tea party in the late Dr. Alexander Moffat's house in Miller Road, Bangalore. Having known of his eminence as a lawyer and read about him as a great administrator, I naturally looked forward to the pleasure of enjoying a bright and sparkling conversation, which was legitimately to be expected from a select company; but to my complete surprise, I found him passively relinquishing the field to us, contenting himself with occasional contributions of a few pregnant remarks to the general flow of table talk. The opinion I formed then, that he would like to have before him all the evidence before reaching a final judgment on any proposition however innocuous, and that he would mentally search for the most appropriate words and phrases in which to clothe his sentiments, I hold to be correct even to this day. His intellect is rather massive, his pronouncements weighty and his mind continuously hunts for authorities in support of his verdicts; and this trait must account for his constitutional inability freely and fully to enter into the lighter aspects of social conversation, though he appreciates sallies of wit and humour in the other participators. I apprehended incurring considerable hazard to my reputation, when in a fit of enthusiasm I observed that while tea was almost divine, the essence of coffee was gossip; but Mrs. Moffat promptly came to my rescue and redeemed my integrity.

The annual visits of Sir P. S. Sivaswamy Aiyar to Bangalore are generally looked forward to with keen anticipation by his large circle of friends, who expect so much pleasure and profit from his sojourn in their midst. In his social *etiquette* he is punctilious to a degree, and he is never known to have missed paying his acquaintances a call, whatever their station, immediately after his arrival. If this courtesy is not returned with equal warmth and civility, he naturally feels the omission. Usually he arrives in Bangalore about the first or second week of June, only on being formally assured that the weather is behaving properly, that the heat has mitigated and that the public gardens are green and smiling. He rarely stays longer than three months in our company, and towards the second week of September he returns to Madras, almost with the regularity of migrating birds, few of which may be supposed to possess a keener perception of the weather conditions.

Long before the time of his expected visit arrives, Sir P. S. Sivaswamy Aiyar starts exercising his mind over the knotty subject of fixing up his residence in Bangalore. He knows fairly intimately most of the important houses in the suburbs, and should he get one of them, where he had resided formerly, he is generally satisfied, but if on the other hand a new one is to be taken up, he insists on having a ground plan of it prepared for his inspection; and if it should have a first floor, then the problem becomes at once difficult and complicated. He would have the number of steps counted, the gradient of the staircase ascertained, and the cubical contents of the steps mathematically measured. Satisfied with every one of these particulars, he engages the house, whose furnishing straightaway becomes a fresh problem, just as important and thorny. Chairs with particular angles, depth and height, designed for ease and comfort, tables of a certain dimension and with a particular arrangement of drawers, and other articles of furniture for various purposes are engaged on hire with elaborate circumspection and ceremony. To one unacquainted with his highly cultivated aesthetic susceptibilities, and his ideas of elegance in form and arrangement, this formal pother might seem needlessly fastidious. However, those, familiar with the refinement and luxurious gracefulness with which his excellent house *Sudharma* is equipped, will readily appreciate his anxiety to obtain conveniences in Bangalore, approaching in some measure those to which he is accustomed, and perhaps without which he may not feel comfortable. We must remember that he arrives in Bangalore fully provided in all other respects, a fair library of his favourite books, a completely fitted medicinal chest and decent trunks of wearing apparel of different styles and patterns, together with a reasonably complete array of toilet requirements.

Having satisfactorily and successfully completed these preliminary arrangements, Sir P. S. Sivaswamy Aiyer now settles down to his daily routine, which is at once methodical and precise. According to my experience, to accompany him in his morning and evening constitutional, though in some respects pleasant and profitable, is to a large extent attended by excitements and surprises. He expects his friend in some measure to be encyclopædic, which decidedly I am not. He has always some critical observations to offer

respecting the general appearance of houses, their architectural design and construction, keeping up a running commentary on our roads, their unevenness, abrupt slopes, pit falls, pot holes and bumps, which render them practically unwalkable, and which in his estimate could have been better designed, better constructed and better maintained. His partiality for Madras roads is well known and perhaps justifiable, but the defects and merits of modern roads generally depend upon the surface material and the pressure of vehicular traffic, apart from the pedestrians' capacity for skilfully negotiating them. In the midst of these mild but keen expressions of disapproval, he would suddenly stop before our avenue trees to admire their foliage and flowers; the gold mohrs in their gorgeous display have always extorted from him his generous praise. But this cup of aesthetic satisfaction becomes palatable only when profusely flavoured with the botanical names of all the avenue trees in sight, together with the history of their habitat and distribution. Before reaching the public park, where Sir P. S. Sivaswamy Aiyer usually takes his exercise, we may cross a few villagers carrying headloads of vegetables. I am quickly on the alert, mentally rehearsing the systematic position of all the gourds and beans, for at any moment an acute point in their nomenclature or a problem in Mendelism is apt to be raised, or a philosophical discussion over the failure of scientists to remove the afflicting element of bitter gourds may be held with becoming seriousness. While in the park I have, on several occasions, inwardly shivered at Sir P. S. Sivaswamy Aiyer's tendency towards *catechetics,* which would range over Malati, Maghadam, Parijata, Arali, Maruthani, Sitisha, Madhavilata, Kanakambara, Spatika, Manorangani. In the depths of my bewilderment,—his mind traversing the whole time the entire field of classical literature,—he would stop, sniff and ask "what is this fine smell? or what is that pungent odour?" I must also necessarily feel the smell and name the flower 'Kasturi jali' or fiddle wood tree or the cone of the pine. This is about the time when the cuckoo is most vociferous in our gardens, and on being told what this brainfever bird is talking about, he would stop and recite the whole stanza—

स्त्रीणामशिक्षितपटुत्वममानुषीषु ।

and I am expected to explain the parasitic habits of this mad creature and the diabolical domestic tragedy perpetrated by its offspring in the nest of its foster parents. From cuckoo we proceed by poetic transition to "Chataka", which at once suggests to his mind the well-known lines of Bharthruhari. By this time he will have done his mile and a half, and getting into his car returns home.

Nothing escapes his eye. In August our evening skies are a blaze of glory. If I happen to be near at hand, I am asked to say whether the colour of the clouds is crimson, scarlet, orange, Indian red, terra-cotta or purplish red. Feeling nervous about hazarding an answer to this direct question, I manage, to evade it by side-tracking the issue, explaining how the red tint is produced in the morning and evening skies, and how the apparently large size of the sun at such times is just an optical effect. He is an uncommonly shrewd critic of colours, no matter where displayed,—the peacock's tail, ladies' sarees, men's neckties, Largerstroemia and lip stick. I am not quite

convinced whether Sir P. S. Sivaswamy Aiyer has any predilictions for the technical aspects of music, but certainly he has an acute faculty to enjoy its harmony. He loves flowers, but will never pluck them, preferring to let them blush loudly in all their gay revelry where they blossom.

At home his friend is treated to a different kind of literary fare. On entering his study this friend notices a very large collection of books well arranged on the table, with two ponderous dictionaries taking command of the whole situation. On an adjoining table I discover a large collection of illustrated papers, journals, magazines, pamphlets, presentation books and reprints of articles. It is a very pleasing sight to find him seated in their midst, with a book in one hand and a pencil in the other, looking peaceful, contemplative and dignified, giving one the unmistakable impression that he possesses quite an iron stomach for such provisions of the table, which, I fancy, must account for every book in his library consisting of over three thousand volumes bearing marks of deep study. While in Bangalore he borrows books from the public library, which on principle he returns promptly on the due date and without pencil marks. Generally speaking before purchasing a new book, he consults the review columns of the Times Literary Supplement or friends in whose erudite judgment he reposes implicit confidence. An old gentleman studying Milton from cover to cover with Masson's annotation, followed by the two heavy volume of Sidney and Beatrice Webb, Tolstoy, Jeans, Huxley, Van Wyck Brooks, Lin-Yu-Tang, Fisher, Buchanan, and several other books borrowed from friends, all in due order, must be certainly a phenomenon.

I have always entered his study with a slight mental tremor. If he reads to me, as he often does, that I may also share with him the pleasure he is himself enjoying at the moment, I thank Providence. Sometimes he hands me the book in perfectly good faith, inviting me to read aloud the particular passage which may have interested him. At such times I carry my reputation in my hands, he watching with all the keenness of an invigilator my pronunciation accent and pauses; and I am painfully aware that my solecisms have often hurt his fine literary susceptibilities. But this is not all. Quite unawares he will spring a few questions, "What is a dish of noodles? What is ketchup?" expecting me to give their synonyms and their derivation. My own intellectual integument is reasonably tough, but I am not quite certain when it may be gently scratched. I love this excitement, sometimes trying to turn the table on this impeccable great scholar and gentleman. An hour spent in his delightful company is so much liberal education, and when I leave him, he invariably presses me to take some of his latest books, manifesting a tender solicitude for my instruction.

Sir P. S. Sivaswamy Aiyer is in his native element in Madras with the University library, the sea breeze, old friends, and his easy chair surrounded by books. He reads voluminously but not fast. His books are text books to him, and he studies them. His judgments on them therefore are generally received with respect. They are the judgments of a widely cultivated and penetrating mind. Sometimes he may appear needlessly harsh; but in most cases the opinions of no two literary critics agree, for the mind of the critic is invariably hedged about by prejudices and superstitions. They

are part of our literary constitution. If a book like "The Thibaults" is put aside, it does not necessarily presuppose that works, not in strict consonance with the accepted conventional standards of social ethics, hold no fascination for him. It is difficult however to be precise about his literary tastes; but generally books distinguished for soft and liquid style, delicate humour, passages which throw a spell on imagination, sublime thought, and a fine delineation of an ideal family life, may be regarded as acceptable to him. Besides purely literary works, his studies range over a wide field of other interests, Political science, Indian Constitution, Economics, Defence Problems, International Movements, State Documents and Committee Reports.

When in Autumn he leaves for Madras, Sir P. S. Sivaswamy Aiyar maintains contact with Bangalore through correspondence with friends. I have written to him very often. His letters are generally brief and business-like in substance and manner. His language is clear and precise, never prodigal of words. On the other hand his longer communications intended for publication illustrate his great power over the mechanism and flexibility of the English language, which he writes with perfect ease and freedom, without any tinge of rhetorical flourishes. He does not sacrifice sense and spirit to pharisaical refinement. In all literary compositions false brilliancy is his aversion, and syntactic exactitude his passion; and the diction of his published documents follows the best models of the British prose writers—learned, thoughtful and dignified.

During his long period of public activity, Sir P. S. Sivaswamy Aiyer, by his urbanity and genial disposition, has built up a wide circle of friends all over India among Indians and Europeans alike, who hold him in great esteem for his thorough intellectual independence and transparent sincerity. His own general relation with them is uniformly happy, cordial and respectful, and this close bond is maintained by mutual exchange of correspondence. He is always glad to make new friends. Some of his intimate acquintances who confide in his judgment refer matters to him involving careful deliberation, study and legal knowledge; and his verdict is trusted. To my mind, to secure his friendship is a privilege, to enjoy his confidence a distinction. Often at evening parties in his residence, friends generally discuss literary and philosophical subjects, or topics of current interest. At such times he would sit calmly watching the course of their arguments—in fact he would seem to have perfected himself in the difficult art of listening. However, when his views on any subject are sought for, he would express them in a perfectly logical form, examining the proposition in all its bearings. Perhaps the most charming part of his character is his love of playing the part of an inquisitive student, exhibiting great keenness to glean information about branches of knowledge he is not conversant with. The secret of the respect with which his friends regard him must be due to his constitutional repugnance to speak about them behind their back what he would not speak before them; he is an absolutely safe repository of confidences; above all his high-minded principles and spotless integrity are endearing. When he is interested in a friend he will never stint rendering him any assistance desired, and I gratefully remember the numerous acts of kindness, I have received on several occa-

sions. The gracefulness of doing them leaves the recipient least embarrassed.

Towards his private secretary, his attendants and servants he is uniformly kind and benevolent, and it is not amazing that their devotion and attachment to him surpass anything we are acquainted with in human relations. Some of them have been in his service for a generation and more, and this long and intimate association has bred in them an affection for their master amounting to whole-hearted veneration. The zeal and assiduity with which they render his domestic life easy and comfortable, must in some measure have abated the poignancy of the bereavement he sustained in the passing away of Lady Sivaswamy Aiyer some years ago. The husband and wife lived in mutual love and regard for over two generations, and in their family life they came nearest to expressing the highest type described in the Hindu Classical works. Her name is associated with the hostel attached to Sir Sivaswamy Aiyar High School. The school and the hostel standing close to it express in a symbolical form the spiritual association of the patron and his departed virtuous and devout wife.

I have been Sir P. S. Sivaswamy Aiyer's guest at Madras on several occasions. His hospitality is as lavish as his consideration is charming. His private life is refined, perhaps aristocratic; his principles sternly exalted; his habits regulated by clocks and watches. Foreign travel has not affected his allegiance to the ancient Hindu practices, for his faith in anointing the body with medicated oils before bath is just as strong as his undeviating adherence to his morning and evening Sandhyavandanam and to his caste mark, which is just a beauty spot. On the complicated question of food, books and friends, he has decisive views; they must be lovable, respectable and wholesome. The hours of taking his orange juice, breakfast, afternoon coffee, dinner and rest were judiciously determined more than a couple of generations ago, and these fixtures are solemn and inviolable. The afternoon is not infrequently devoted to the Ramayana and correspondence. Before retiring to bed, he generally finishes his evening papers, the Hindu and the local Bangalore papers—supplemented by the Leader from Allahabad, and studies a couple of chapters of the Mahabharata, the Bhagavata or the Githa. I have had the pleasure of listening to his expositions of these great works of antiquity, and have been deeply moved by his interpretations, animated by a rare devotional fervour.

Nature has bestowed upon him an excellent constitution in which she has also planted some of her other choicest gifts. A virtuous life has contributed to the relatively prosperous condition of the former; sheer force of ability, indefatigable industry and a will to succeed have made the latter blossom in profusion. Fortune has lavishly poured upon him the contents of her cornucopia. His stature and size invest his person with an impressive dignity, and his head bears features at once strikingly handsome and austere. He wears his beautifully white hair in a fashion peculiar to himself, which is never likely to be imitated. The small area on the frontal, temporal and occipital regions comes periodically under the operation of the barber's razor, while the bulk of the hair represents a harmonious compromise between the Western and Hindu schools of thought. His mind

has its roots in the Victorian age, and his temperament fits him generously to appreciate the courageous exploits of scientists and explorers, but recoils from political and social cants, Freudian psychology and wolf dogs. Law has bred in him excessive caution, and administrative responsibility bureaucratic leanings. I have never seen him laugh boisterously, nor seen him in a decent paroxysm of anger. He is impatient of criticism, and liable to mild irritation, if interrupted in the course of developing his thesis. I have never dared to ask him if he could lend a hand at a game of bridge, probably he is innocent; but he could discourse learnedly on the good points of horses and cows. Being inordinately addicted to books, he has cultivated no hobbies.

His preparation for his evening constitutional is an elaborate ceremony. The hair is brushed with diligence; the coat and trousers must be spotless and creaseless; shoes blacked and polished; his two handkerchiefs scented. He is fond of winged collars, because they are an outward symbol of a cultivated mind. However, he keeps an open mind on the colour of neckties, generally favouring the more restrained colours. He will not stir out without two watches, one in the waist coat pocket, and another on the wrist. Though he has recently developed a taste for lace turban, he deliberately gives it a Madras touch. I suspect that this style may have some connection with the display of his beautiful hair in a fine curve behind the head dress, whose charms the Mysore fashion would hardly reveal. Dressed so meticulously and elaborately, he looks a typical aristocratic gentleman, chaste and polished, and underneath it there beats a true and well-tempered Indian heart, with all its largeness, love and charity.

There are many parts of the life of Sir P. S. Sivaswamy Aiyer which it is delightful to contemplate, but I know that the most agreeable of them all is the tangible expression of his love for young boys and girls in whose education he foresees the prosperity and peaceful evolution of India. His patriotism, like all his other emotions, is not demonstrative; and his benefactions are known only to a few intimate friends. To my mind Sir P. S. Sivaswamy Aiyer looks for no greater satisfaction, expects no higher reward than to witness that the children, attending the two schools under his management, grow up into fine God-fearing young men and women, leading a rich and full life in whatever station they may be placed, firm in their principles and devoted to the service of their country as honest and upright citizens. The problems of these schools do not cause him any anxiety, for they are in safe hands; but he displays his customary caution in reaching a final judgment on matters referred to his opinion. Unless he is convinced that the course of action recommended by friends for adoption is the only possible right one, involving neither hazard nor hardship, he would prefer to remain undecided. Perhaps there is a faint streak of diffidence in his mental constitution, which impels him to consult the opinion of friends; and this somewhat excessive modesty lends a peculiar charm to the worth and greatness of this distinguished citizen of India, who commands a raging popularity among friends, and public esteem throughout the country.

On the auspicious occasion of the celebration of Sir P. S. Sivaswamy Aiyer's Sathabishekam, the hearts of his numerous friends all over India

will go forth in grateful prayers to Providence and invoke His blessings for his continued good health and many happy years of useful service.

SIR P. S. S.—A CONSISTENT INDIVIDUALIST

BY

K. Natarajan,

Editor, Indian Social Reformer, Bandra, Bombay.

There is no name which is held in higher respect than that of Sir Sivaswami in India. His opinions on social and political questions are received as authoritative interpretations of the best Indian thought in these fields. Only last week Mr. Justice Divatia, speaking at the Bharatiya Vidya Bhavan on "Hindu Culture in Modern Life" quoted from Sir Sivaswami's "The Evolution of Hindu Moral Ideals' his view that the great handicap under which Hinduism suffers is its load of rituals and ceremonial observances as that of an eminent modern Hindu. Two years ago an American Professor wrote to me that they were bringing out a complete edition of Edmund Burke's works and requesting that books and articles on Burke written by Indians might be sent to him for incorporation in the work. Burke, the professor said, regarded his work for India as even more important than his efforts to secure better Government to the North American Colonies and to avert their secession from the British Commonwealth. It was therefore likely, he thought, that Indians would have written largely about his political philosophy. My enquiries showed that although Burke's influence on Indian political thought was evident in many writings and speeches of Indian leaders and also in their programmes for reform in Indian administration, there was no single book or essay in which an attempt was made to appraise Burke's political philosophy. I mention this here because it seems to me that Sir Sivaswami's influence on Indian thought cannot be estimated by the number of books or other publications specially dealing with it, although it is widely diffused and can be traced in many phases of Indian movements of our time. The explanation is simple. In these days every one who seeks a public audience must speak in the name of some organisation, however tenuous and even mythical it may be. Sir Sivaswami has never belonged to any organisation. He has never spoken for the Congress platform. He has never presided at a social conference. He has never been associated with any religious and quasi-religious movements which in their time attracted considerable popularity. He has throughout been a consistent individualist. In fact he would seem to have an aversion to popular agitation. Playing to the gallery he has never done. On the contrary, he has sometimes appeared to adopt views just to avoid finding himself a popular idol. Sir Sivaswami is a courageous thinker prepared to follow his light wherever it may lead him. I remember about fifty years ago he was persuaded to preside at one of the public meetings of the Madras Hindu Social Reform Association of which I was Secretary. The meeting was held in the Anderson Hall and the subject was the education of women. To-day there are not enough schools to

accommodate the large number of girls seeking education. They are overflowing into schools originally meant for boys alone. Fifty years ago it was a different story. Educated men were arguing that if girls learnt how to read and write they would write love letters and the sanctity of the home would be undermined. Reformers had argued that this was not a necessary consequence and that Indian girls would not abuse the "privilege" of being able to read and write. Mr. Sivaswami took the breath away of some veteran reformers by his bold declaration that even if Indian women wrote love letters and the Indian home stood in danger of losing its sanctity, we should take the risk rather than leave one half of the population in darkness and ignorance. I have ever since remembered this observation of Sir Sivaswami's as one of the most intrepid that I have heard. It was unfortunate that Sir Sivaswami, holding this view, would not associate himself with the men, then a mere handful,—without position and resources—who were fighting for the education of women and other cognate reforms which stood in the way of their education. I am writing of what he was fifty years ago. He has no doubt since thawed.

Sir Sivaswami Iyer's "Indian Constitutional Problems" is a classic. A new edition revised and brought up to date will be of very great value to discussions of post-war reconstruction problems. The book was published in 1928. The Chapters on the Central and Provincial Governments have received emphatic confirmation from current developments. Sir Sivaswami's plea for a strong centre with the utmost autonomy to the provinces by devolution may be expected to find more acceptance today from open-minded publicists than it did at the discussions at the Round Table Conference and in Parliament during the passage of the Government of India Act of 1935. The chapters on Defence will require the largest revision. Those on the Indian States may also be advantageously touched up. The question of the protection of minority interests has also taken on a new phase since the idea of Pakistan thrown originally as a challenge has become complicated by the compromising overtures of some leading Congressmen. In his preface to "Indian Constitutional Problems", Sir Sivaswami observes:—

> The growing estrangement between the Government and the people of British India is a source of sincere sorrow to persons like myself who have been firm believers in the value of British connection. I can only point out the dangers ahead and the remedies which seem necessary and practicable for the purpose of putting an end to the unrest in the country. But the chances are that the Government will be unable to distinguish friends from foes and will regard all criticism as equally inspired by the spirit of hostility to the British connection. The reactionary friends of the Government have always endeavoured to asperse the advocates of political reform as self-seeking agitators indifferent to the welfare of the country and much less in touch with their countrymen than the members of the ruling race. To all such criticism one can afford to be perfectly indifferent; it is sufficient to have done one's duty to the best of one's lights.

The supporters of the Hoare scheme embodied in the Government of India Act again and again declared that there was no alternative scheme before the public. Sir Sivaswami's book contained the outlines of a scheme which, had it been adopted in its main lines, would have very much more helped forward the political advancement of the country than the Hoare scheme which has crumbled at the first contact with the realities of world politics. This is especially true of the relations between the Centre

and the Provinces which the Act deliberately reduced to a farce. Sir Sivaswami entertained the hope that the Conferment of Dominion Status on India might retrieve the situation and bring peace and contentment to the Indian people. I am wondering if he is still of the same belief.

SIR P. S. S.—HIS WELL-CONCEIVED AND WELL-PLANNED BENEFACTIONS

BY

RAO BAHADUR G. A. NATESAN.
Editor, The Indian Review.

The coming celebration of the SATABHISHEKAM on the 25th January, 1944, of Sir P. S. Sivaswami Aiyar recalls to one's mind the story of a singularly beneficent life.

As a student Sivaswami Aiyar showed academic abilities of a high order. As a practising lawyer, he set an example to the members of his profession by his uprightness and fairness in presenting a case. As a member of the Legislative Council and later of the Central Assembly, he has shown how one, though enjoying the reputation of being a moderate, can present the case for the people against the Government, in forcible and convincing language and be unsparing in his denunciation of Government's policy when he has been convinced that it has deserved it. One has to remember in this connection his memorable indictment of the Martial Law outrages following the Jallianwalla Bagh massacre. One might also recall at the present moment, his strong condemnation of the shortsighted policy of the authorities in not affording facilities to the children of the soil for equipping themselves in the task of the defence of their motherland. As a member of the Executive Council of the Government of Madras, he gave signal proofs of his talent for sound and efficient administration. As a citizen, in his own quiet and unostentatious manner, he has been participating in all movements that make for peace and progress, and has set a high standard of integrity in public life. Of him it can be truly said that on all questions affecting the interests of the country, he has spoken and written what he has always genuinely felt. With him there can be no compromise between right and wrong in any matter. To know him is to be irresistibly drawn to him by the silken tie of affection and respect. In him we have the finest embodiment of eastern and western culture.

It has been my good fortune to have known him for over four decades and latterly to know him intimately. I can claim not only his friendship but his affection as well, which I have ever highly prized. An up-to-date student of the classics of the East and West and of politics, religion and philosophy, he always has something of interest to present to those who seek his company. His wide learning, his great culture and his travels abroad, have endowed him with a claim to be heard. His depth of understanding easily marks him out as a superior man. There is a singular dignity in the method and manner of his speech.

But the outstanding feature of his great and noble life will always be his well-conceived and well-planned benefactions. Only those that have come into intimate contact with him can testify to his burning desire to devote his large and well-earned savings amounting to several lakhs to the cause of education of our boys and girls. The Tirukattupalli High School which he has founded and fostered is one of the proofs of his discerning benefactions. Nearer home in the City of Madras, the National Girls' High School, Mylapore, is another gift of his. The scrupulous care which he has taken in rearing up these two institutions, the minute attention he has paid to laying down the plans for their efficient working, the way in which he has constituted their governing bodies, and the active interest which he even now continues to take in the day to day administration of both the institutions, is a rare sight indeed! Constantly thinking of his advancing age, he has been anxious day and night, to see the completion of his charities in his own lifetime. May he live long, and may the institutions he has brought into existence, thrive for ever.

SIR SIVASWAMI AIYAR AS EDUCATIONIST

BY

K. A. NILAKANTA SASTRI.

Professor of Indian History and Archaeology, University of Madras.

Celebrated as lawyer, publicist, administrator and elder statesman, Sir P. S. Sivaswami Aiyar's ideals and achievements as educationist are perhaps not as well known as they deserve to be. Vice-Chancellor of two leading Indian Universities (Madras 1916-18, Benares Hindu University, 1918-19), and virtual founder of two High Schools, one for girls in the city of Madras and the other for boys at Tirukattupalli near his native home, Palamarneri, in the Tanjore District, always apt to take the most serious view of his duties in every capacity, Sir P. S. Sivaswami Aiyar has felt the call to devote a great deal of his time and attention to the consideration of problems relating to all stages in the educational system, formulating cogent views and applying them to the practical guidance of the institution that have had the privilege of being under his charge.

Four Universities honoured themselves by inviting him to deliver Convocation addresses, Madras (1914), Benares (1919), Mysore (1923), and Lucknow (1933). The addresses delivered on these occasions together with his annual messages to the Tirukattupalli school for the Founder's Day celebrations constitute a vade-mecum of great value to practical educationists; they pass in review almost all the major issues bearing on the proper aims of education in modern India, and the means of attaining those aims, and record the reflections of a mind characterised as much by a just sense of proportion and a balanced outlook as by a great fund of ordered knowledge.

A profound Hindu not merely by birth but by deep study and conviction, Sir Sivaswami has always evinced an intimate understanding

and pious regard for the best and the highest in Hindu tradition and culture; his Kamala lectures on the Evolution of Hindu Moral Ideals provide a shrewd and purposeful analysis of the present state and future possibilities of Hinduism as a social order, and secure for him an assured place among those elite (*sishtas*) the mode of whose thought and life (*achara*) should be accepted as the model for the men of his generation. Without hesitation we may apply to Sir P. S. Sivaswami Aiyar himself what he said of Sir Gurudas Banerjee in one of his Convocation Addresses, *viz.*, that 'he united the best culture of the West with that of the East, and was an example to his countrymen, of devotion to the cause of learning and education, of catholicity of spirit, and of spotless purity of life.'

Deeply as he admires the urbane and humanitarian spirit of our culture and the solidity of our achievements in the spheres of religious experience and philosophic thought, he has never failed to recognise the highly stimulating results of our contact with modern Western culture, and his view of the national system of education that we have yet to build up is comprehensive enough to give a proper place in that system to the study of modern European languages and of science with its multiform applications to the problems of life. More than once has he raised his voice, not in vain one may hope, against any too narrow view of national education, the 'nationalistic' education that some political leaders, whose wisdom is seldom equal to their enthusiam, hold up to our admiration. Some ill-conceived experiments along these ultra-national lines have demonstrated the validity of Sir P. S. Sivaswami Aiyar's view that it is suicidal to the national interest to deprecate the progressive assimilation of the best forms of modern knowledge irrespective of where they come from. It is not enough to receive this knowledge, but we must put ourselves in a position to add to the stock, and to study its applications in detail to the particular problems of our own country. For this, the teachers in our Universities should be not the mere purveyors of dead knowledge that they generally tend to be under present conditions, but bold explorers on the frontier between the known and unknown. How the relation between teaching and research is envisaged by Sir Sivaswami can be seen from the following observations he made in his address to the Convocation of the University of Madras in 1914: 'A reduction in the number of hours of work of the professors in the colleges with the necessary increase in their numbers would leave more time at their disposal for the prosecution of research and setting an example. Mr. C. Venkataraman (now Sir C. V, Raman, F.R.S., N.L.) the newly appointed professor of Physics in the Calcutta University and Mr. Ramanujam, the mathematical scholar whom this University has sent to Cambridge, have given signal proof of capacity for scientific work. Some of the young assistant professors and lecturers in our colleges have evinced a taste and aptitude for original investigation or criticism, and the papers they bring out give promise of fruitful work. The development that has since taken place in the University of Madras has followed the line of building up whole-time research departments in different subjects of study which guide post-graduate work; this method has some undoubted advantages, and has recently been adopted in the organisation of the Deccan

college; but so long as research lacks live contact with teaching for the general degree courses, that teaching is apt to be anaemic and research itself liable to lose proper direction.'

The high school at Tirukattupalli is his first child; for several years it had no rival in his affections, and even now it continues to enjoy the preference that is its due. 'I have long entertained the conviction,' said Sir Sivaswami in one of his early messages to the school, 'that education, secondary as well as elementary, should be brought to the door of the people and that, in the most plastic period of their life, boys should not be removed from the influence of the parental home and the surroundings of their native place.' The march of years brought him much satisfaction as his great plan developed and began to bear fruit, but also a little disappointment in some directions. The hostel which he meant to become the centre of a vigorous corporate life among students and teachers languished for many years, and went out of existence for some time; it is matter for satisfaction to him that this is no longer the case, and the hostel has come to be something like what he wished it to be from the beginning. Again he wanted the school to grow into a model school for its neighbourhood, commanding a widespread extra-mural influence by spreading knowledge among the adult population. He says with some poignancy in his Silver Jubilee message to the school: 'The hope I formed of the possibilities of the school have undergone a chastening influence with the passing of years.' But that was no discouragement to this stout-hearted benefactor of his fellow-men; he has abated not a jot of his earnest and continuous attention to the school and its work, and the view he takes of both now and the wide background on which that view is set can best be seen from the following extract from his message to the School at the end of January, 1943: "The trends and ideals of education are bound to be affected by the social and economic changes which will follow the conclusion of the war. The reconstruction of the social and economic order in the post-war world has been engaging the attention of thinkers in England and elsewhere. India cannot hope to escape the influence of these changes in other civilized countries and we shall have to adapt ourselves to the altered conditions of life. However great may be the changes initiated in the new scheme of things, there can be no doubt that the moral aims of school education will continue to hold good. The creation of a love of knowledge and learning and of efficiency in one's work and the inculcation of a desire for the service of the country and the spirit of citizenship must always be our aim. The attainment of these objects depends to a great extent upon the general atmosphere of the school and the spirit by which the teaching staff is animated. I hope that the teaching staff of our school will endeavour to carry out my wishes and ideals."

It was calculated that by 1931 the money contributions made by Sir Sivaswami Aiyar to the School came to close upon three lakhs of rupees; it must be much more by now, and besides, there is the no less substantial endowment he is making on behalf of the National Girls' School, Mylapore. Even arithmetic entitles him to a very high place among the greatest individual promoters of education; but if account is taken of the manner in which the gifts have been made, the keen sense of duty which

prompts them and the total lack of display or expectation of a *quid pro quo,* they will be seen to conform to all canons of *sāttvika dāna* laid down in the *Gita.* And if to this we add the constant and unstinted gift of himself and his great personal qualities to the shaping and guidance of the schools, the value of his work in the field of education becomes indeed truly inestimable.

It is in the fitness of things that Tirukattupalli under its new head-master should take the lead in organizing the celebration of the happy occasion of the eighty-first birth-day of Sir P. S. Sivaswami Aiyar. We in South India are proud to own him as our countryman; may he continue to shed his benign influence on the life of the land for many many years and may that influence ever grow in an increasing measure.

ON SIR P. S. SIVASWAMI AIYAR ON HIS EIGHTY-FIRST BIRTHDAY

BY

S. PATTABHIRAM.

My nature has invariably bidden me look in my heart before I express myself, and if one should find that I have herein let myself go, how unwittingly so ever, my nature which has been influenced and touched deeply by the subject—not I,—must be at fault. Quite a sweet compulsion lies in the Birthdays of those who, like Sir C. P. Ramaswami Aiyar, or the Right Hon'ble V. S. Srinivasa Sastri, or the Nawab Sir Mahomed Habibullah, have elected to honour me with their kindnesses, and patronage and friendship, and Sir P. S. Sivaswami Aiyar's especially stands, first and foremost, in my eyes, what with his eloquent old age, what with his extra-ordinary ripeness which is all in all. None almost could see miracles in the work-a-day world around him so much as I do under the perpetual duress of the internment that I have known, and the ideas that arise in my mind, in relation to his personality and cleaving to it, seem legion. I value above all, as a miracle in these iron times, the sweet peace that such goodness as his, bosoms ever. With that light in his own clear breast, he at present sits in the centre and enjoys this bright day, amid Pleiades of talent and worth, amid stars of brilliance, such as Mr. T. R. Venkatrama Sastri, Sir C. P. Ramaswami Aiyar, Sir S. Varadachariar, Sir S. Radhakrishnan, and the Right Hon'ble V. S. Srinivasa Sastri, for example.

As one entire and perfect chrysolite of self-discipline he stands out, and a perennial charm, to my mind, runs in his life throughout. And old experience, besides, as has greeted him at many a step to this moment and has been garnered as well, brings in something like super-Vision, akin to poetry and poetic inspiration; and so he is himself his own hall of illumination. I asked him once, "Did the Professors in your days take particular care to mould their students at College?" He said in reply, "None whatever! But Krishnaswami Iyer and I made ourselves." With his toleration and unremitting self-schooling and self-scanning has he not given

hostages to liberal enlightenment and character? Said Sir C. P. Ramaswami Aiyar to us in 1941: "Sir P. S. Sivaswami Aiyar, of all, has preserved himself admirably in body and mind. His receptivity is wonderful even to-day."

Reading maketh a full man; and Sir P. S. Sivaswami Aiyar's reading never ceases to be full. Writing maketh an exact man; and his writing is the hall-mark of exactness. So full and exact, therefore, he is an ancient of our age whose heart could beat yet in unison with the morning of these times. I count it as a miracle, forsooth, that his knowledge should continuously have grown from more to more steadily and steadfastly, and, still, all the time, more of reverence, co-evally, should have taken abode and dwelt in him. For even so his mind and soul have accorded well, making the same lofty music for evermore, but vaster yet.

There is no beggary in my affections which can never strike a bargain. The sheer nobility of his being has enthralled me completely. One could discover to-day, while they will be celebrating his Eighty-first Birthday in Madras, the unmitigated weight of the saying that goes, "Noblesse oblige". We, too, will strive to be noble after himself! For should we be noble in scorn of consequence, in scorn of bargain, we must succeed, even as he has, in educing one day the nobleness that lies dormant in other men.

Well, with the immortal longings in me for supreme merit and achievement, am I not to be esteemed fortunate in having come by him whose mind "moves in charity, rests in providence and turns upon the poles of truth?" I have read in the Press that both Sir C. P. Ramaswami Aiyar and the Rt. Hon'ble V. S. Srinivasa Sastriar will take a conspicuous part in the celebrations of his Eighty-first Birthday, on this occasion. There is a marked appropriateness in the part that Sir C. P. Ramaswami Aiyar will be playing in it. For he said to me almost twelve years ago. "When I met Earl Birkenhead at the India Office, he burst into a strain of the warmest commendation, applauding me for the most praiseworthy way in which I have been acquitting myself, following in the wake of Sir P. S. Sivaswami Aiyar. Obviously he thought that I should have been Sir Sivaswami Aiyar's son, because of the similarity in the names, '*Ramaswami Aiyar*' and '*Sivaswami Aiyar*'". I am aware of the highest affection and regard which Sir C. P. Ramaswami Aiyar has borne him always. I am sure that Sir C. P. Ramaswami Aiyar will pay him the most distinguished homage now, with his marvellous luminosity of intellect, enthusiasm, insight, discernment, and taste.

SIR P. S. SIVASWAMI AIYAR AS A MAN OF CULTURE

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRI.

A man of many-sided greatness like Sir P. S. Sivaswami Aiyar is a beacon-light to his generation and the succeeding generations in many ways and for many national purposes. But I propose to record here only my impression of him as a man of culture. Culture is a difficult word to define but culture as a human possession is easy to recognise and proclaim. It implies first and foremost a real breadth and catholicity and comprehensiveness of outlook and a thorough freedom from pettiness and narrowness and bitterness of mind. It implies an element of universality and broad humanity and is opposed to prejudice, partiality, and exclusiveness. It means a fine sensitiveness and sensibility and measure and balance and modesty and sympathy and delicacy of feeling as well as true taste and refinement and appreciation of beauty. It implies at the same time another set of qualities which are not often found in the company with the above qualities, viz., a keen perception of both sides of a question, an instinct of curiosity, and a courageous critical habit of mind. It implies not only *suaviter in modo,* but *fortitur in re.* It implies also a third set of qualities which again are not found in the company of the abovesaid two sets of qualities. It implies a determination not to wound anyone's feelings and susceptibilities and a simultaneous determination to fight for the triumph of truth in life though in a spirit of *Ahimsa.* When I think of this third set of qualities, two great passages from the writing of two men of supreme culture who were also apostles of culture and gentle but successful fighters come to my mind. I make bold to quote them as they apply word by word to Sir P. S. Sivaswami Iyer. Cardinal Newman says:—"The true gentleman carefully avoids whatever may cause a jar or a joint in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment, his great concern being to *make every one at their ease and at home. He has his eyes on all his company,* he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking, he *guards against unseasonable allusions or topics which may irritate;* he is seldom prominent in conversation and never wearies. *He makes light of favours and seems to be receiving when he is conferring. He never speaks of himself except when compelled,* never defends himself by a mere retort, he has no ears for slander or gossip, is *scrupulous in imputing motives to those who interfere with him. He is never mean or little in his disputes,* never takes unfair advantage, *never mistakes personalities or sharp saying for arguments, or insinuates evil which he dare not say out.*—From a long-sighted prudence he observes the maxim of the ancient sage that we should ever conduct ourselves towards our enemy as if he were one day to be our friend."

Matthew Arnold says about culture that it is both sweetness and light and that "it is not a scientific passion for throwing the truth but a moral and social passion for making it prevail."

As I have been cautioned to be brief, I do not propose to show in detail how all these three sets of qualities have been harmoniously combined in the personality of Sir P. S. Sivaswami Aiyar. If we can add to Carlyle's Heroes and Hero-worship, I would describe him as the Hero as a gentleman. I have known him for well-nigh half a century but have not seen a single occasion when he lost his command over himself or failed in his courtesy to others. Some have blamed him for going too far and others have blamed him for not going far enough. But he has always smiled and held on his way without trouncing the one set or the other. I honour him for his high and noble spirit of compromise and for the spirit of *festina lente* which governs his thoughts and words and deeds. He is anxious that he should do nothing which will tear up by the roots the wheat as well as the tares. He is a believer in the inevitability of gradualness. Lord Morley says well: "In the positive endeavour to realise an opinion, to convert a theory into a practice, it may be, and very often is, highly expedient to defer to the prejudices of the majority, to move very slowly, to bow to the conditions of the *Statu quo,* to practise the very utmost sobriety, self-restraint and conciliatoriness." He says further: "To insist on a whole community being made at once to submit to the reign of new practices and new ideas, which have begun to commend themselves to the most advanced speculative intelligence of the time, this, even if it were a possible process, would do much to make life impracticable and to hurry on social dissolution." In short, he is a combination of a wise conservative and a wise innovator about whom Lord Morley says:—"The wise conservative to accept the small change lest a worse thing befall him, and the wise innovator to seize the chance of a small improvement, while incessantly working in the direction of greatness."

I know that Sir Sivaswami Aiyar was a great lawyer and advocate and a great statesman and administrator. I know that he has adorned everything which he has touched. I know that he has a keen eye for the beautiful and a subtle ear for the nuances of beauty of sentiment and style in English and in Sanskrit. I know with what keen perception of the beautiful he designed and furnished his palace of art named SUDHARMA in Edward Elliot Road, Mylapore. And yet he has parted with it at the call of duty and renunciation and service. The Tirukattupalli High School and the Mylapore Girls School are the children of his soul and they are far dearer to him than the children of the body to a parent. ससारसार: सुत: He has lavished his fortune on them—nay he has enfolded them to his heart with a spiritual passion; many more things should be set down about him but I feel sure that others who know him more, but cannot love him more than I do, will do so. I wish to concentrate on one aspect of his greatness alone here.

His culture is unique, especially in the way in which he has blended Hindu culture with universal culture—universalising Hindu culture and Hinduising universal culture. There are many who sacrifice modernity to Indianness and many more who sacrifice Indianness to modernity. But Sir Sivaswami Aiyar has fused both into one. He has all his life been as keen a student of Valmiki and Vyasa and Suka and Kalidasa as of Shakespeare and Milton and Wordsworth and Byron and Shelley. It has been well said that culture implies preferences but no exclusions. I feel somehow that in

his heart of hearts Sir Sivaswamy Aiyar prefers Valmiki and Vyasa and Suka and Kalidasa to everyone else in the world.

Some one asked Palmerston: "When is a man in his prime?" Palmerston replied: "At about 79. I am past my prime, I am just 80." Sir Sivaswami Aiyar is thus just past his prime. May he live long and lead India to her Divine Destiny! What does the Indian sage say?

ईशावास्यमिदं सर्वम्, यत् किञ्च जगत्यां जगत् ।
तनत्यक्तेन भुञ्जीथाः, मागृधः कस्यस्विद्धनम ।
कुर्वन्नेवेहकर्माणि, जिजीविषे च्छतं समाः ।

SIR P. S. SIVASWAMI AIYAR

BY

S. R. RANGANATHAN.

It was an evening in 1909. The urge not to miss any public meeting, common among up-country lads just admitted into the colleges of the city of Madras, had taken some of us to the Victoria Public Hall. A tall figure in long coat with a pair of dazzling ear-rings was addressing the meeting. The audience were sinewing their ears and yet few could catch the words. Mr. P. S. Sivaswami Iyer finished and resumed his seat. "As solid as ever" was the involuntary remark that passed round. We were so overpowered by this wave that we too began to relay those words, though we had not known what he talked about.

Some ten years later, the Indian Defence Force was organised. Few in India knew much about it. Sir P. S. S. read up a good deal of literature on the subject and soon became a specialist in the field. This and the prominent part he took in the debates on military matters in the Central Legislature made his name familiar among University students and the phrase "as thorough as Sir P. S." appeared often in their conversation.

It was the early hours of a day in August 1925. The oldest member of the library staff rushed into my room and said in bated breath "Sir P. S. S. is coming." It made me feel nervous. Aristocratic reserve, stony coldness, and superior learning had been associated with him by public opinion and I did not know how to conduct myself. He entered. Almost the first thing he did was to pull out a pocket-diary and read out title after title with extracts from reviews. If we had the book it was brought to him. If not, I had to note it down for book selection. This became a regular feature every week. Soon I was able to see how right the public were in attributing learning to him but how mistaken they were in regard to 'reserve and coldness'.

Later I had the privilege of feeding him with books in connection with his 'V. Krishnaswamy Aiyar Lectures'. This opportunity provided me with first-hand proof of the truth of "as thorough as Sir P. S. S." When he actually delivered the lectures, I made it a point to attend every one of them. The phrase "as solid as ever," which I was forced to

echo along with others when I first attempted to hear him at the Victoria Public Hall, now came to lips as a truly descriptive one. There was another experience in these lectures. Sir P. S. S. even excelled Prof. Cayley of Cambridge in the courage and sense of duty which made him deliver each of the projected lectures without caring to examine whether the audience was singular or dual or plural.

The elaborate and systematic way in which he dealt with the designing of the building of his Girls' School, the number of experts he consulted and the notes he prepared of the consultations gave another demonstration of his thoroughness. It also showed how progressive and human his views were on 'Education'.

I had even a more personal and intimate experience of these qualities of his, when he wrote the foreword of my FIVE LAWS OF LIBRARY SCIENCE. He read every word of it at the proof stage. Now and again he would send for me and subject me to a searching cross-examination on questions of fact as well as opinion. And he would not move forward until he got satisfaction.

In later years, I had occasion to meet him quite frequently. The more I knew him, the deeper became my reverence and admiration. He is generally described as too intellectual for the play of emotion of any sort. Can it be true? Witness this episode. One evening Sir P. S. Sivaswamy Iyer walked into my room and asked for the address of Lin Yutang. When some one had gone to the reading room to look it up, Sir P. S. Sivaswami Iyer said, "Lin Yutang must be quite young. His book is delightful. I was so moved by its charm that I wish to write and congratulate him. He is not known to me; but that does not matter."

His admiration for the rising young men of India is equally warm and intense. Here is a measure of the intensity of emotion in a man of 75. Dr. K. S. Krishnan was announced to speak at the Banqueting Hall. Sir Sivaswami Aiyar asked me to accompany him. On the way he said, "We must be early enough to get seats in one of the front rows. I want to hear him well. They say he is as gifted as Sir C. V. Raman", and then he added with a smile and with the characteristic gleam through the corner of his eyes, "I am not a mathematician or a physicist. You can help me if I find it difficult to follow. I believe he will display as much mastery as his master himself".

Unsparing rationalism in intellectual approach to life and willing conformity to traditional ways of conducting oneself in actual life appear to have met in him without conflict. Even trans-rational experiences and mysticism, he had no objection to examine. If they eluded rational analysis and explanation, he would not set them to ridicule. Indeed his consideration for views other than his own is marked by phenomenal toleration. It even misleads impatient men of an aggressive type to imagine that he is not capable of being assertive.

Sir P. S. Sivaswami Aiyar is not given to ostentation of any sort. It is not in him to seek lime-light. He is not grasping by any means. But fame, power and wealth came to him and he bears them with dignity and undisturbed naturalness. He enjoys them abundantly, ungrudgingly and

without reserve. When he finds that he has more than what he needs, his gospel of wealth makes him conserve them with every possible care so as to give them away for the intellectual, emotional and spiritual enrichment of young India.

SIR P. S. S. AS EDUCATIONIST

BY

M. S. SABHESAN.

Sir P. S. Sivaswami Aiyar has been playing an important part in the public life of South India for over twenty-five years. He has won a name for balanced mind and unostentatious service. His activities cover a wide ground ranging from administration of law to the employment of Indians in Military service. Thoroughness and knowledge of details are what one is used to expect from him in regard to any question handled by him. The happy occasion of the celebration of his SATABHISHEKAM will give an opportunity to his numerous friends and admirers to express their appreciation of the valuable services rendered by him to the country.

I had the privilege of discussing with him on several occasions problems relating to education in general and to the status of teachers. I was impressed with his sincerity and earnestness of purpose. What was noteworthy was that he was speaking to me not as one associated with the management of schools but as a sincere public worker interested in the progress of education. It was no wonder, therefore, that he consented to represent to the authorities the difficulties of the teachers in the coastal areas during the emergency. He is aware of the circumstances under which teachers have to do their work but he is anxious that the teaching profession should make the work of the school appeal to the imagination of the people in the locality and create in them an interest in the welfare of the school. Education in South India can make good progress and teachers will also be stimulated to exert themselves if persons of the type of Sir P. S. Sivaswami Aiyar should continue to be associated with the management of educational institutions.

I am reminded of the observation of President Roosevelt while thinking of the generous help offered by Sir P. S. Sivaswami Aiyar to schools. "If anywhere in the country any child lacks opportunity for education, for home life, for health, for education for moral and spiritual development, the strength of the nation and its ability to cherish and advance the principles of democracy are thereby weakened". My friends in the High School at Tirukattupalli and other teachers know the mind of the benefactor and I have no doubt they will do their best for education. I venture to commend to their notice the following observation of Joy Elmer Morgan:—"Let us set the child in our midst as our greatest wealth and our most challenging responsibility. Let us exalt him above industry, above business, above politics, above all the petty and selfish things that weaken and destroy a people. Let us know that the race moves forward through its children and by the Grace of God, setting our faces toward the morning, dedicate ourselves anew to the welfare of childhood".

SIR P. S. S.—A LIFE OF INTEGRITY.

BY

K. S. SANKARA AIYAR.

Eighty is an age at which one may look back and take stock of one's past, of plans and ideals held and realised, of endeavours and achievements, of all that one has been and done. If then one can look back without regret, one has indeed lived a worthy life. Small is the band of such men and Sir P. S. Sivaswami Aiyar takes a foremost place among them. With advancing years, his knowledge grew and wisdom mellowed. Today he is held in high esteem and veneration by both his personal friends and the wider public.

At the first sight he appeared to be reticent, unemotional, and distant. His reception of visionary idealists was cold. His mind took a practical turn and had a realistic view of everything. Plodding, laborious and hesitant he seemed. He took time to consider every matter, weighed its pros and cons. He seldom opened his mind to any but his select friends, to whom, however, he laid bare his inmost thoughts without reserve. When the veil of reserve was removed, you were face to face with one full of warm and genuine affection, abiding friendship and sympathetic understanding, one whose judgment of men and things was both generous and charitable. Just in his appreciation, he was seldom influenced in his judgment of men by his own predilections. His sense of justice was so keen that his personal likes and dislikes were rarely allowed to distort his vision. He was able to take a detached and balanced view and to see things in their true proportions. He bestowed upon every problem an amount of careful study which invested his opinions with high authority.

Without ostentation, pomp or ceremony, he went about his task with slow but sure step eluding all public gaze. He had made a careful plan for himself and adhered steadfastly to his principles. He had not to wade through poverty to success. Success came to him naturally and in good time. He was relieved from the temptations which usually waylay the ambitious young man struggling for name and fame. But, nevertheless, he suffered from serious drawbacks which might have deterred one less tenacious than he was. The profession of his choice demanded not merely great intelligence and hard work, which he undoubtedly had in an abundant measure, but also an aggressive and combative spirit, which he completely lacked. What he lacked in those arts, he made up by steady and whole-hearted devotion to the profession. He ascended the professional ladder with slow but sure strides. From one exalted position in Government Service to another he was called. As Advocate-General and Member of Council he distinguished himself and his services to the Government and the Country have received and are even now receiving their just appreciation. When, at the early age of 52, he laid down the office of Member of Council, few could have resisted the call of the Bar, at which his position would have been outstanding. But he resisted it; and dedicated himself to the higher task of Public Service. His laurels in his professional and official life had

been won. The ever pressing duty of serving the public good remained and to it he betook himself with equal devotion and assiduity.

In public life as in private life, his integrity and sincerity were unquestionable. Unmindful of popular applause, undeterred by popular frowns, undeflected by public clamour, he stood firm as a rock and spoke as he thought, be it palatable or unpalatable to the public, and regardless of its consequences to himself in the public eye. He had the courage of his conviction. He severely condemned acts and measures which in his view retarded the country's progress, notwithstanding that, for the moment, those acts and measures had commended themselves to very large sections of the public. In his view orderly progress was more desirable and produced more lasting good in the long run than revolutionary changes. His innate peace-loving temperament dreaded violence in every form. Though no less ardent in securing political advance for the country than the leading nationalists, he insisted upon achieving the end by constitutional means. In Politics he was a staunch liberal; and like the true conservative that he was, he preferred Dominion Status to independence as the goal for India and he stuck to it even after his political followers had left it behind.

Study, more study, knowledge increasing from more to more, unravelling the hidden treasures of ancient and modern lore, he held to be the prime ideal to be achieved by him in life. He made a careful choice of subjects and made a special study of them. Whatever he read he made his own. Equally proficient in Sanskrit and English, his range of study was both wide and deep. Law, Education, Politics, Economics, Religion, Sociology and Philosophy claimed and received attention at his hands and his varied interests are reflected in his large library to which he is greatly attached.

He did not despise the worldly goods or their advantages. He amassed a fortune at the Bar and was careful about the investments. He had an eye on personal comforts though he led a simple life. With the Sages of old, he believed that wealth was necessary to well-being. But he took scrupulous care to see that it was always well-gotten. True again to the precepts of the Seers of old, he acquired riches only to bestow them on charities in an ever increasing measure. In this, as in all other matters, he exercised discrimination, and wisely concluded that the spread of education for boys and girls must engross his all. His endowments are living monuments to his beneficent and charitable disposition. They have been made with a fullness of heart. The extreme care with which he fed and nourished the institutions is even more remarkable. He made them grow under his very eyes and derived supreme satisfaction from them. His touch has ever been a benediction.

His sincerity, calmness, rectitude and serenity possessed a radiating character and had an uplifting effect on those around him. His personality is even more inspiring than his deeds. His exemplary life has much more in it than meets the eye. He stands on a pedestal hard to attain. With goodwill to all, with hatred towards none, with a soft heart and a pleasing tongue, kind and compassionate, Sir Sivaswami Aiyar embodies in himself ancient virtues which are fast disappearing in the present age. The words of Story about John Marshall aptly describe him. "I dwell with even more

pleasure upon the entirety of a life adorned by consistent principles and filled up in the discharge of virtuous duty: where there is nothing to regret and nothing to conceal; no friendships broken, no confidence betrayed; no timid surrenders to popular clamour; no eager reaches to popular favour. Who does not listen with conscious pride that (he) still lives the uncompromising advocate of his principles".

SIR P. S. S.—SCHOLAR AND PHILANTHROPIST

BY

S. R. U. SAVOOR, M.A., (CANTAB.) D.SC. (LOND.) BAR.-AT-LAW.

Though Sir P. S. Sivaswami Aiyar has been known to me for a long time I had the good fortune of coming into intimate contact with him only after I became principal of the Kumbakonam College in June, 1929. As a distinguished Old Boy of the Kumbakonam College it was my great privilege and pleasure to meet him and get inspiration from his august personality. About the end of 1930 when I went to discuss with him the arrangements about the celebration of the Diamond Jubilee of the Kumbakonam College, he was kind enough to readily respond to my personal invitation and promised to unveil the portrait of (the late) Mr. V. P. Madhava Rao, C.I.E., on the occasion of the Diamond Jubilee.

Although after my transfer to Palghat it has not been possible for me to be in touch with him, I have always had a deep admiration for his ripe experience and profound scholarship. I believe that very few persons can approach his level in regular and systematic habits devoting a considerable portion of the day to reading Indian as well as foreign periodicals and the latest books on current topics. This has given him a mastery of facts and on whatever subject he chooses to talk or write, his utterances will never fail to convince people of his sound judgment, because he never expresses an opinion until he has looked at a question from all points of view.

Starting life as an advocate after a brilliant educational career he easily rose to the position of the Advocate-General to the Government of Madras, and soon became the Law Member. As Vice-Chancellor of the Madras and Benares Hindu Universities he introduced several reforms and gave a great impetus to the study of oriental languages. Probably few people know that he is a great Sanskrit Scholar engaged in the comparative study of the philosophy of the West and the East. A staunch advocate of the cause of women's education, he is rightly of the opinion that the uniform progress of men and women in all the walks of life is an essential requisite for the full development of a nation.

As the President for a number of terms of the Committee of the Indian Territorial, Auxiliary and Defence Forces he was largely responsible for the development of the University Training Corps and the starting of the Third Madras Presidency Urban Infantry. For years he has

been acknowledged to be the greatest Indian authority on military affairs in India.

Last but not least he has practically left his entire property of several lakhs of rupees to wipe out illiteracy and spread education among the boys and girls of this presidency. The High School at Tirukattupalli which bears his name together with its Hostel serves a large number of boys of the Tanjore and surrounding districts. He has also taken over the administration of the National Girls' School at Mylapore for which a suitable building is being constructed at an enormous cost. He is also connected with the management of a number of other institutions in Madras which are also receiving the benefits of his philanthropy both in the form of money and books from his ideal and up-to-date library.

A deep scholar of immense learning and ripe experience, an able advocate and a sound administrator, a social worker and a philanthropist there is nothing that he has touched which he has not adorned. May the Almighty Lord be pleased to shower upon him His choicest blessings and a strong and healthy life for years to come to give the benefit of his ripe experience in the cause of our Motherland!

SIR P. S. S.—AN EMBODIMENT OF THE BEST AND MOST PERMANENT ELEMENTS OF OUR CULTURE

BY

PROF. K. SWAMINATHAN,
Presidency College, Madras.

I first met Sir P. S. Sivaswami Aiyar 35 years ago at Madhava Bagh, Luz. A little lad collecting subscriptions for a school literary society, I was struck then by what I still remember, the kindness, consideration and promptitude of this leader of the Bar. I have since collected from him many other subscriptions and favours in a personal as well as ambassadorial capacity. His gifts to his old College, whether of money or literary articles or service, have been frequent, unobtrusive and thoughtfully discriminating. These and many other and greater gifts he has made without fuss and ostentation and out of a sense of duty. His schools at Tirukattupalli and at Mylapore have claimed and received his magnificent donations as children from a parent. Conferring favours with the modest air of one receiving them, he has no thought of a *quid pro quo*, direct or indirect, no expectation of gratitude or subserviency.

I consider my life a very lucky one; and perhaps the luckiest thing in it has been my long friendship with Sir P. S. Sivaswami Aiyar, for in his conversation I have found not only present pleasure but food for future thought. Unlike Coleridge in every other respect, he is very much like Coleridge as a borrower of books. One normally resents and dreads the approach of any member of the *genus* borrower; but Sir P. S. Sivaswami Aiyar is a fine lover and right valiant reader of books, no matter in how

many volumes, no matter of what difficulty and no matter whether in crabbed verse or in flowing prose. Books lent to Sir P. S. Sivaswami Aiyar are returned by him *with usury, i.e.*, with a carefully-composed letter of comment, criticism and annotation. I have had experience; at various times, with *War and Peace, The Testament of Beauty* and *The Collected Poems of Lascelles Abercrombie*, and my friends with even heavier tomes of archaeology, metaphysics and, of course, sociology.

The thoroughness of study and balance of judgment which mark his dealings with books also govern his treatment of men and movements. Most of us are prone to be over-excited, whether pleasantly or adversely, by things that are near to us in time and place, to give too much credit or too much blame to Indians as such or to Englishmen (or Russians) as such. To some of us everything foreign is anathema and everything Indian sacrosanct. To others everything English (or Russian) is divine and everything Indian is despicable. We compare our best with the worst of others; or *vice versa*. Our passions and prejudicies destroy our sense of values and our capacity for judgment. It is far otherwise with Sir P. S. Sivaswami Aiyar. He applies one and the same standard to all persons, all movements, all countries and all ages. This calm and clear-eyed judgment may often not be pleasing to our vanity, but it is always true and sanative. Chapter XV of *Indian Constitutional Problems* and Chapter XI of *The Evolution of Hindu Moral Ideals* are masterpieces of fruitful comparison and constructive thinking. As his temper is always academic and his conclusions securely well-founded, one can trust oneself to his judgement as one cannot to any other's. Like Gulliver among the little folk of Lilliput, Sir P. S. Sivaswami Aiyar has, in a world of small men and shifting values, stood firmly and solidly for certain ideals.

Sir P. S. Sivaswami Aiyar has throughout his long life embodied in himself and represented to us the best and most permanent elements of our culture. Closely allied to the Hellenic culture, and very much unlike the Hebraic or Semitic culture, with its Christian and Islamic protestantisms, the Hindu Culture is tolerant and essentially conservative. It is evolutionary in its processes and changes slowly, almost imperceptibly, like a plant or animal growing. It resents minatory prophets but welcomes poets and philosophers. It accepts more than it rejects and, averse to nomadic adventures in pursuit of mirages, builds the future firmly on the past.

With his calm, profound vision of human history as a single complex process, he views without impatience and without extravagant hope the slow and beneficent changes, the social and political movements, of our own time and country. His realistic and comprehensive scholarship is more effective in defence than in attack and serves to consolidate and secure gains already achieved rather than to sweep forward to fresh victories. The conservative mind, rejecting transcendental heroisms and alive to the hardness of reality, can never be betrayed by the course of events. The disappointments it encounters are few and pleasant. It bridges the gulf between the obscurantist clinging to the dead but unburied past and the ardent but restless revolutionary that would live already in unborn tomorrow. As a car needs brakes and a steering wheel as well as a powerful engine, a nation needs

realists as well as idealists, scholar-statesmen as well as heroic men of action. Visionary zeal, without the rudder of thought and the ballast of knowledge, is bound for disaster. As Carlyle says: "In a world which exists by the balance of Antagonisms, the respective merit of the Conservator and the Innovator must ever remain debatable. Great, in the meanwhile, and undoubted for both sides, is the merit of him, who, in a day of Change, walks wisely, honestly." In his own chosen sphere Sir P. S. Sivaswami Aiyar has attained a perfection of wisdom and honesty which fills his friends with pride and pleasure and which will be welcomed by all in a free India as "a light to guide, a rod to check the erring, and reprove." May he long remain with us, "shedding benignant influence" by which we may be "calmed, ennobled, comforted, sustained."

A TRIBUTE TO SIR P. S. S.

BY

DEWAN BAHADUR N. SWAMINATHA AIYAR,
Retired Chief Engineer.

It is not for men like me to write an appreciation of Sir P. S. Sivaswami Aiyar and his doings, as has been asked for by the Headmaster of the Tirukattupalli High School for insertion in the Souvenir volume which is to be published in connection with his Satabhishekam Celebrations. It is left to those who have known him intimately and moved closely with him. It will be more appropriate for men like me to express my sense of admiration and loving regard for him as a result of my long acquaintance with him for over 30 years. To begin with I was one of his consultants in the construction of his bungalow and I found that his interest went so far as to induce him to learn designing, architecture, matching of colours, etc., to produce a pleasing effect. His tastes were pure and of a high order showing clearly his innate love for things beautiful.

Later on I knew him as an Advocate-General and it was a great pleasure to me to furnish the information required in Government cases, for in doing so, all doubts in the matter were cleared up. As a member of the Governor's Executive Council, I had no occasion to serve under him directly. But in the Committee meetings, to which I was called in to appear and give my experience as an Irrigation Officer, one can see his great desire to find a remedy to remove the grievances of the ryots. In this, even though he was not enamoured of the wags of the offices of the P.W.D., still he respected and listened to their views and experiences before coming to a decision.

After I became Chief Engineer and he was enjoying his well-earned retirement, he liked me very much indeed because he knew that I did my duty well and earned the approbation of Government. His sense of personal satisfaction materialized in the dinners to which I was regularly invited year after year and I can never be sufficiently thankful for all his

Sir P. S. Sivaswami Aiyar at his study.

kindness towards me. As a friend, I have that respectful regard which is his due and I was greatly impressed by his right thinking which is quite a characteristic feature in him. I always turned to him for advice in all important matters affecting me and it was readily given without any reservations. Of his greatness, learning and service to the country, etc., it is not for me to write and it is left to others who are better qualified to do it. I have never found such a true friend in the full sense of the term and I am glad to have been afforded the opportunity to pay my tribute of admiration. I conclude this by wishing him continued good health, longer life and usefulness to the public, especially in the troublous times ahead which will require the sage counsel of men like him in the period of reconstruction after the war is won.

SIR P. S. SIVASWAMI AIYAR, K.C.S.I., C.I.E., LL.D.

RECOLLECTIONS AND IMPRESSIONS

BY

T. R. VENKATARAMA SASTRI

Sir P. S. Sivaswami Aiyar completes his eightieth year on February 7, 1944. I shall have completed my seventieth year the previous day. I joined his office as apprentice-at-law in April, 1898, that is, about forty-six years ago. We have been in intimate association for two-thirds of my lifetime and for more than half his. He joined the bar in 1885 when he was just twenty-one. He left it for good in 1912 when he was only forty-seven. Of the thirty-two years that have since elapsed, five years was the period of his membership of the executive council of the Madras Government, and the remaining twenty-seven years were, in the main, years of unofficial public work. His life has been one of great public usefulness. For a general conspectus of his work and his activities, reference may be made to dates and events which I have appended to this record of recollections.

My first meeting with Mr. Sivaswami Aiyar was when I approached him with a request to be taken as apprentice. When I joined the law class in 1894, he had been lecturer in the Law College for a year. The V's, being low down in the alphabet, belonged to the B section of the class which he did not take. He has described in his Reminiscences what attendance at the law class meant in his day. In my time it was not much better. Even if I had belonged to his section he might not have known me. One incident may be of curious interest to readers. Mr. Sivaswami Aiyar insisted on the law students attending the class in turbaned decency, and his Right Honourable friend of later years, then a law student, wrote in the press that a cap was a becoming and unobjectionable head dress for a student, as for the soldier, under the *nom de plume* of Ko'pi (Anon).

My fateful choice of Mr. Sivaswami Aiyar as master I owed to the far-sighted wisdom of a kinsman, Mr. Sitarama Sastri, well-known as the translator of Hindu Law books. He told me that one of

my shy and diffident temperament had a chance only in Mr. Sivaswami Aiyar's office and introduced me to him. My friend, Mr. Narayanaswami, now retired as a Subordinate Judge, a relation of Mr. Sivaswami Aiyar, was my fellow-apprentice. Before the summer recess I was practically an *antevasin,* living in his house except during the eating and sleeping hours. In the very first week came my first test. One night he put into my hands Ruskin's " Sesame and Lilies " and asked me to read the title of the book. When I read " Sesame " as a word of three syllables, I passed the first test. He was very punctilious about pronunciation, a result, I believe, of his training under Mr. Marsh in Tanjore and Principal Thompson of Presidency College, Madras. Mr. V. Krishnaswami Aiyar, who was generally good at pronunciation, once said that he never had to consult the dictionary, as Mr. Sivaswami Aiyar did it and he had the benefit of it in full measure. Another night he bade me read the *Bhagavata Purana,* a favourite study of his. After I had read it for some time, he took it back and read it himself with feeling. It was on such occasions that I discovered, what for long remained unknown even to friends, that he was not a cold unemotional intellectual but a warm-hearted person apt to be moved to tears while reading a tender passage in Sanskrit or English literature. If he concealed it from friends it is no more than what all of us do when we wipe our eyes clean before the lights are put on at the end of a moving cinema story, lest others detect the moisture in our eyes. There is a story of Matthew Arnold, I think, discovered reading a book with streaming tears, explaining to his niece, with difficulty managing to laugh the while, that he was only testing whether he still retained his sensibilities.

These nightly readings off and on brought us together. I believe it was to these extra-legal contacts that I owed his generous invitation to me at the end of the year to stay on in Madras and help him in his work, with a promise of pecuniary assistance. For about six years I remained as a junior attached to his office and completed my education and equipment for independent professional life. Subsequently, I set up on my own, but the association still continued by my assisting him when required and by my remaining in his chamber No. 45 and later in the Advocate-General's rooms when he became Advocate-General in 1907. By the end of 1911 his career at the bar closed. Though he had declined a judgeship, he felt bound to accept the offer of a place on the executive council of the Government in succession to Mr. V. Krishnaswami Aiyar, who had died in December of that year. In 1917 he decided not to revert to the bar. Even the idea of a chamber practice, which he had at first entertained, he gave up subsequently.

At the time I became his apprentice, he had a high reputation as a lawyer, but had not reached the height of his practice. That came some years later. His health was far from robust. But it steadily improved with years and with an engrossing increase of practice and the Advocate-Generalship. The steady discipline to which he subjected himself was worthy of admiration. Among the many mofussil cases for which I accompanied him was a partition suit in Meanji Sait's family at Ootacamund. We were there from the 6th of August to the 30th of September, eight weeks at a stretch and again for a fortnight in November for argument.

I remember how every day he laboriously executed the pre-appointed walks, breathing with mouth open and wondering how any one could manage to breathe through the nose only. Each year he went up to Ootacamund during the summer recess until he was forbidden life on the hills by his doctors. Each day at Ooty was set apart for a different walk, to Snowdon or Elk hill or Doddabeta or Lake Round or the Downs, etc. Those who have seen his stately measured steps in the marina may not know that it was only the latest phase of the steady, strenuous, planned regularity of years. I must add that for a short time he even struggled with Sandow's developer and its long chart of exercises. Once during these earlier years he playfully remarked that as he had trained me in the law, I should repay it by supervising his physical training. His eighty years is at once testimony and reward of a carefully regulated life.

Mr. Sivaswami Aiyar's life is one of perpetual and unremitting study. Eight hours of study each day is not too high an estimate till recent years. The study apparently goes on even now, in however attenuated a degree. He re-read recently Tolstoy's "War and Peace" and formed a revised estimate of it, which he conscientiously communicated to Mr. Srinivasa Sastri—that while he had been repelled by the inordinate length of the story at the first reading, he was now led to realise that the work placed Tolstoy among the immortals. This last Christmas he was reading a book on Cosmic Rays, three lectures by a specialist. He could not understand a word of it all, he said regretfully. Not till he was assured that others with some pretensions to a knowledge of mathematics and physics were in like case, in regard to these recent developments of Physics, did he derive some consolation. His own subject at College was Philosophy. Mr. V. Krishnaswami Aiyar and he spent a year, after taking the B.A. Degree, in Dr. Wilson's laboratory studying Chemistry. In court he sat on the bench outside the court room, waiting for his case to be called, and went on reading a selected book from the Literary Society. He is a slow reader. He is not the type that reads extensively, superficially and quickly. What he reads, he reads deeply and thoroughly. His reading was selective, but covered many fields besides English and Sanskrit literature. Politics and economics were not outside his beat. Law very naturally engaged his close attention. His wide interest in law was kept very much alive by his connection with the Madras Law Journal and the Law College where he handled Roman Law, Torts and Contracts. He studied the *Mimamsa* in Sanskrit, so valuable to a student of the Hindu Law and so useful as a training for the study of all law, in the intensive style of pandits, with pandits assisting him. He has done some translation of parts of the *Mitakshara* himself. Mr. Sivaswami Aiyar's case seems to me to demonstrate that, short as the longest life may be, counted in hours that could be devoted to study, a great deal of organised knowledge may be accumulated by deep, careful, unhurried study for a few hours each day.

I remember a note of argument Mr. Sivaswami Aiyar prepared in a reported Godavari lanka case for use of counsel in argument before the Privy Council. Night after night for several days, sitting till a late hour, he dictated, and I took down, the note which collected all the learning on

vertical and lateral accretions to be gathered from the Indian, English and American decisions and text books. Mr. G. A. Natesan who had just then started his press printed the note exceptionally well. The note elicited warm praise from Lord Haldane.

His notes as a Member of Council have been praised in the secretariat as containing a mine of information on topics which are still coming up for consideration. Sir C. P. Ramaswami Aiyar once said that they gave him a new conception of the reach of Sir P. S. Sivaswami Aiyar's mind and work.

These notes, if now published, with his Convocation addresses to the Universities, his presidential addresses to the Liberal Federation, his reminiscences of the bar delivered to lawyers and now published in the pages of the Madras Law Journal, his speeches on Army Reform in the Assembly, which elicited high praise even from the military authorities, his V. Krishnaswami Aiyar Lectures to the Madras University, afterwards published as a book on "The Indian Constitutional Problems", his Kamala lectures on "The Evolution of Hindu Moral Ideals" in the Calcutta and Madras Universities according to the rules of the foundation, and his Besant Lecture on *Ahimsa* and *Asanga,* among others, will not only serve to show the quality of his mind but constitute, as all distinctive work does, something of an autobiography. Behind all this was the deep study, reinforced by patient reflection, of a lifetime. His is a life for a biography by a competent hand, after a study of full material, much of which must be in his possession. His preservation of letters with their envelopes, carefully opened with a paper-cutter, with edges clean, is itself an index to his methodical mind and ways. Of course an autobiography, if he could bring himself to write one, will be most valuable. It is not perhaps easy for a nature devoid of self-assurance and self-assertion to undertake an autobiography. But it will be, like his reminiscences, the more valuable for its reserves and restraints.

In speaking, as in writing, he paid careful attention to language and style. But as a speaker he had disabilities. His voice was low and had no reach. It was not adapted for the public platform. His voice is somewhat improved in these later years. Microphones now make up for this deficiency, but the naturally good voice has still advantages which were not his. Where the audience was discriminating and attentive, the matter impressed. Where the audience was impatient of pauses for the choice of a word and preferred glibness to sense, the matter failed to impress. As it often happens, those who were unimpressed by the delivery found the speech good reading in the newspaper report the next day. His speech in the Assembly on army affairs elicited praise as there the matter mattered more than manner. The late Mr. Candeth told me that he travelled with a high Army Officer who expressed great admiration for the accuracy of knowledge of a certain member of the Assembly whom he could not name but described as a dark stoutish person and whose name he at once recognised when it was mentioned.

In Court the low voice was not so much of a disability. His speech was slow and measured. For one who had never heard Sir P. S. Sivaswami

Aiyar speak in court, it was a remarkably exact picture that the Chief Justice, Sir Lionel Leach, gave in unveiling his portrait in the Advocates' Association. He quoted a characterisation of Lord Cave's advocacy as exactly fitting the case of Mr. Sivaswami Aiyar. Mr. P. S. Sivaswami Aiyar never over-stated his case. His fairness to an adversary was recently described by Sir C. P. Ramaswami Aiyar, perhaps with a touch of exaggeration, as going so far that it was in danger of being considered unfair to his own client. But it must be admitted that his sense of propriety occasionally resulted in disadvantage to his client. In one case Mr. Justice Subramania Aiyar, who was inclined to decide in his favour, happened to put an unfortunate question at the close of the argument: "Is there no case in which this matter has been considered?". Another might have evaded the question; but Mr. Sivaswami Aiyar said that there was one case in which it had been considered but wrongly decided against his argument. He ultimately lost the case, his client merely escaping payment of costs. He would not make a statement, if he was in doubt, without verification, even on the junior's assurance. He did not wish to have ever to retract a statement that he once made.

Mr. Sivaswami Aiyar had a keen sense of what was owing to the man on the opposite side. Like himself, the other was entitled to a fair hearing, and one should not interrupt except to correct an error of fact. His ideals in this respect he has set down in his Reminiscences. He has described the art of interruption, which had started in his time. Interruptions, derisive smiles and audible asides to distract and embarrass, there were then, and continue even now where there is no fear of check. Subjected to these harassing interruptions, he never resorted to them against any one, senior or junior. But virtue generally does not get credit but is only accounted weakness and incapacity in a world devoted to the achieving of success. Mr. Sivaswami Aiyar cared for success like any other, but not for success by any means. He was helpful to juniors even when they appeared against him.

This trait of just considerateness to others, he carries into life towards all, including his servants. The worst epithet to a servant under grave provocation is "fool", (the Tamil word being not even so harsh as fool). I have never seen him lose temper and exhibit anger even towards servants. A servant who left him in anger was generously helped in distress in due recognition of his faithful work of other years. Mr. G. A. Natesan narrated how Sir P. S. Sivaswami Aiyar objected to a suggestion that the servants should be left behind at Kurukshetra to prepare breakfast and be ready against the return of the masters after the due ablutions and ceremonies at the sacred places, on the ground that the servants were also entitled to have the benefit of the rare pilgrimage. So they all left together and returned at midday; and till a late meal got ready, he opened the Bhagavat Gita (a message of the Lord delivered at that very place) and went on reading it. In later years studying papers for work in the Assembly or for committee work or for the case of a ruler of an Indian State before a tribunal of the Government of India, he would take care not to disturb a still sleeping junior, or the sleepers in a neighbouring room, while he pored over his papers in the early hours of the

morning with the same assiduity as in the far-off earlier years. The conscientiousness and the desire for thoroughness had not grown less with years nor his considerateness towards others.

One incident may be mentioned as showing how just-minded he was. While he was still a Member of Council, he was desired to select an officer to be lent to an Indian State, to run a department. He selected two competent men and interviewed them, putting to each the question what he thought of the other. One of them spoke appreciatively of the other as a person in every way suitable for the task. The other spoke depreciatingly and unfairly of his rival. Mr. Sivaswami Aiyar himself had grave prejudices against the former for his heterodox and unconventional life. Nevertheless he recommended the first man as the better fitted to run the administration of a department with fairness and impartiality. Directly a public duty was thrown on him, his personal prejudices were cast aside; he mounted the judgment seat and gave his decision with the utmost impartiality. He was forgiving in temper and afraid to be unjust even to those who had been unjust to him. That rare form of charity, charity in judgment, he had in a rare degree. As I read his reminiscences I see this temper of putting out of sight just grievances of his own and presenting the brighter side of his relations with men. He cultivated a certain detachment which kept him out of direct conflict with any individual or group. In the rivalries and acerbities between the lawyers of Egmore and Mylapore, he was not so hated as were his two colleagues on the Madras Law Journal. He never allowed himself to be drawn into any controversy tending to embitter personal relations.

Mr. Sivaswami Aiyar is selective in his friendships. He has not many friends, but he is deeply attached to those he has. I count it a blessing that I have personally enjoyed his confidence and friendship. It is because of this known intimacy between us that in some quarters the belief was expressed that he was responsible for my sudden resignation of the membership of the Executive Council. It was wholly unfounded. Concerned as he was that I had to revert to practice at the bar losing the Advocate-Generalship, his leaning was, if anything, against my resignation. Whether the course I decided on was wise or unwise, the responsibility was solely mine. I should not have referred to this wholly personal matter but for a feeling of duty that I should openly exonerate him from a responsibility erroneously thrown on him.

There was an impression that Mr. Sivaswami Aiyar was unsocial and not hospitable. I have not found it so in my personal experience but I have heard it expressed. The impression starts from small incidents, but once formed, it grows and persists. It is often the result of inattention to things that others expect but do not get from us. In some houses attention is carefully cultivated, so carefully that, entering them at any hour of the day without appointment, you get an offer of a cup of coffee from more than one member independently and instinctively. That attention is a good social investment. Inattention is a defect and a handicap, and has unwelcome consequences. Sir P. S. Sivaswami Aiyar maintained a tennis court for a time. He did not order refreshments for the

young men whom he invited. One young man who was familiar with the household said to the chief servant: 'Do not wait for the orders of the master; have cake and coffee ready for the players'. Thus reminded, Sir P. S. Sivaswami Aiyar seconded the direction and it became the routine afterwards. But not always does inattention get corrected in that unconventionally direct manner. Adverse impressions get stored up and grow and harden and become current.

Those who have enjoyed his hospitality know how much solicitude and care are bestowed on providing for their convenience with that eye for detail which is his characteristic in other matters. The very conception of hospitality varies with individuals and occasions not unnaturally. There is a hospitality which says: Come all of you; let us share conveniences and inconveniences together. There is a hospitality that will hesitate to invite others to share inconveniences. Sir P. S. Sivaswami Aiyar, accustomed to a certain standard of convenience, naturally did not invite more than he could accommodate with convenience. But to some minds it is an offence to belong where privations and discomforts are unknown. This critical attitude being reached, other prejudices follow; and qualities which we admire on other occasions or in other men or even desire for ourselves become aggravations of the offence. Care for dress, and for personal appearance and a certain reserve in manner convert inattention into studied indifference. I wonder whether this prejudice now remains. To one of his ways of life and thought the sale of the house to the comforts of which he was long accustomed is a sacrifice which he brought himself to make notwithstanding the dissuasion of friends in order to see to the fulfilment of his ideas in his lifetime. It is causing him grave inconvenience just now, but his mind does not turn back with any regret.

Sir P. S. Sivaswami Aiyar is religious by temperament. His preference is for the *Bhagavata* and the Bhakti school. It is my impression, I am not quite sure, that the *Bhagavata* has a greater appeal to him than the *Ramayana* which is the more common text book of religion in India. It may be that both works have distinct purposes to serve. He is not quite satisfied with the abstract entity, the *Brahman* of the Vedanta. Unlike Sir T. Sadasiva Aiyar, he does not consider the advaita doctrine to be blasphemy. His own religious temper demands a personal deity—the equivalent of Austin's omnipotent sovereign ruler in the sphere of religion.

His mind, however, is an inquiring and growing mind. J. B. S. Haldane says that a man's mind is closed and set at 65. Mr. Sivaswami Aiyar's mind does not remain immovable in any old cycle of ideas. Reason is not overruled by religion. Reason is allowed to modify notions ordinarily treated as part of religion. Obscurantism, the usual accompaniment of orthodoxy, is no part of his mental make-up. His Kamala lectures illustrate how he can put aside *Smriti* injunctions as based on the inadequate knowledge of the times. Matters in the sphere of reason he treats as subject to advancing knowledge—a tenet of true ancient orthodoxy. But for the orthodoxy of our time religion is all-embracing and in no respect liable to be overruled. As early as 1889, during his father's lifetime, he went to Ceylon without his consent. It was the only course open, because to ask for per-

mission would have been to invite an interdict. He incurred the grave displeasure of his father, a representative of modern orthodoxy. Later came his approval of divorce and birth control, both anathema with Hindu orthodoxy as with Catholicism.

But in practice, that is, in life and conduct, he is conservative. He keeps up orthodox observances. He continues his morning and evening prayers—a thing that has been abandoned by later generations. In 1920 he travelled in Greater India. In 1922 he was the delegate of the Government of India to the League of Nations in Geneva. He took the opportunity for touring in Europe and America. Some relaxations he might have been obliged to make in foreign lands, but as soon as he returned to India, he resumed his way of life, as before he went out. I once listened to our venerable Dewan Bahadur Raghunatha Row's exposition of the demands of Hindu dharma. Its jurisdiction extended only over India and therefore it was our inseparable companion on the soil of India. When a Hindu embarked from the harbour at Bombay it gives him leave saying: "You have my leave to go: I await you here: I know you will, as far as you can, remember our ideals: when you disembark here we resume our travel together through life." So dharma does not accompany us to other lands, but resumes its sway on our return.

A certain incorruptible rectitude is characteristic of his mind. He will not achieve a right end by wrong means. He will not reconcile himself to a course that might even remotely seem dishonourable by any casuistical argument or legalism. Told that a matter was open to reconsideration his reply was: "I know I am not bound in law. But I have said; I must keep my word". Reconsideration was worth many thousands of rupees. So much the more reason to avoid it. This rectitude holds in the intellectual, as in the moral, sphere. Nothing will deter him from pronouncing an unpopular verdict on men and affairs.

Sir Sivaswami Aiyar has no family, neither child nor wife. His wife died about four years ago. It has not narrowed his outlook or human sympathies, as it might do in other cases. It has on the other hand widened his interests and sympathies. A faithful servant with his family has lived with him for decades now. He and his family are generously maintained. Mr. Sivaswami Aiyar took over the management of a High School at Tirukkattuppalli very near his village in 1907. He has endowed the school with a lakh of rupees deposited with the Official Trustee and has also met its deficits. The total benefaction must now be near four lakhs. He has set up a committee of five to manage it. He took up the National Girls' High School, Mylapore, over twelve years ago and is managing it with a committee to assist. The school has derived large benefits from his purse and will derive yet more. He worked up a building scheme for the school and has pushed it through substantially. The completion of the scheme is held up by war time scarcity of building materials. An important, though smaller charity is a maternity ward erected at his cost to be maintained by the District Board of Tanjore at Tirukkattuppalli. I should not write about his testamentary intentions, but it would not be wrong to say that in the wills he has written these thirty years there has always been

a weighing of claims and just provision for them all. Relations and servants were always remembered; the provision now made for the faithful servant is generous, and the charities derive no small share of his legacies.

The benefactions are in themselves matter for very profound gratitude. But the care he bestows on the management of the endowments is almost unparalleled. Careful managers of charities are rarer than liberal endowers of charities. Endowing needs but one moment of strong generous impulse. Managing requires patient unflagging interest. If good impulses are rare, steady wakeful probity is rarer still; and the two rarely combine in one person.

I have not touched on Sir P. S. Sivaswami Aiyar's politics. He belongs temperamentally to Ranade's school of liberalism, which saw the hand of Providence in bringing India and Britain together. He had great faith in the good intentions of Englishmen in regard to India and the attainment of Indian freedom under British guidance. That faith more or less characterised liberals in general. It does not now hold. And even in Sir P. S. Sivaswami Aiyar it does not, I think, now hold with the same assurance. It is not destroyed perhaps, but it is badly shaken. He is a staunch liberal, and even when others wavered, his faith held firm. That *his* faith should be shaken is a measure of what Britain has lost in India. I believe he still holds to Dominion Status as the only suitable constitution in all the circumstances of the country—as does the Right Hon. V. S. Srinivasa Sastri. Sir P. S. Sivaswami Aiyar, whose mind rests generally on the immediate, seems scarcely to notice the right of secession in Dominion Status as a thing of value. The Right Honourable Sastri is very conscious of that feature which approximates it to independence, as it can become independence when desired. Mahatma Gandhi, in speaking till recently of Dominion Status as containing the substance of independence, had, I think, the same idea in his mind, though he has now moved away from it,—an achievement, if one may say so, of British impolicy. I found impatience and resentment in the intellectual atmosphere of a premier college when Dominion Status was suggested as an acceptable step in Indian constitutional development. That was about two years ago. Now the distrust of Britain's intentions and promises has grown enormously as the result of war time pronouncements of Britain in regard to India. They have not left Sir P. S. Sivaswami Aiyar's faith unshaken.

I know this distrust deeply hurts Englishmen. But we do not see any effort to win back the trust of this country. One sees deep distrust of India all around in civil and military arrangements and dispositions. But politics is not here my theme. What I have said is only intended to explain how even Sir P. S. Sivaswami Aiyar's faith has come to be shaken and how in such an atmosphere one of his basic quality cannot find ready acceptance as a guide. An Irish judge who took part in the freedom movement of Ireland said to me that for winning freedom moderate elements will not serve, though they may be needed when freedom is won and he himself was needed for reorganisation. To speak in terms of mythology, on the *kalaratri* day Vishnu stands aside. That is, the forces that make for order are powerless in the *Dark Night* of Chaos. We are not exactly

in that night. Where there is a struggle for freedom and when the world is in the throes of a silent revolution towards a New Order, people have little inclination to listen to the voice of one whose whole nature is rooted in order and patient work for what should be. The political method of Sir P. S. Sivaswami Aiyar may be seen in the letter which I annex to this note, as also the general temper of his mind.

In regard to some of our good men and true, it will be interesting to speculate what they might have risen to be if they had been Englishmen. I shall leave it to readers to do it and not pursue it myself, merely reminding them that in his day as Senior Member of Council he could not be thought of for the Vice-President's place.

While Sir P. S. Sivaswami Aiyar has some of the natural disabilities of age, his mind is still vigorous and unimpaired. His physical and mental health owes not a little to the fact that he has gone his own way steadfast, and true to the laws of his being, and unmindful of the praise or blame and approval or disapproval of the fitful public mind. He made his plans early and lives up to them.

Life has been good to him in many ways, but not wholly. Wisdom born of deep reflection on the problems of life has enabled him to meet all vicissitudes with serene unruffled equanimity. And years have mellowed his nature and secured to him in an increasing measure the understanding, recognition and goodwill of his fellow-men. His type is as rare as it is increasingly required in the lasting interests of the country. Even those who are not in sympathy with his views are impressed by his sincerity and steadfastness in pursuit of them.

I should add that he is eminently human, he has his light and playful moods and he can see himself as others see him and appreciate just criticism. He can stand outside and judge of himself justly and impartially. All that only enhances the value of his qualities.

Sir P. S. Sivaswami Aiyar contemplates death with undisturbed serenity and so he will live long. And that is the hope and prayer of all his friends.

COPY OF LETTER.

Strictly Confidential.

Elk Hill View, Ootacamund,
19th May, 1920.

DEAR SASTRIGAL,

Have you made up your mind as to the constituency for which you stand? Has Mr. M. Ramachandra Rao come to any decision?

* * *

I have been thinking over the propaganda work which we should carry on. Apart from the touring and speechifying which may be necessary for electioneering purposes, I think we ought to undertake work of a more seriously educative character by preparing a series of pamphlets to be called

"The Essays for the Citizen" series. They should be something like the Cobden Club Essays or the New Essays on Social Reconstruction which I saw with Mr. M. Ramachandra Rao. They should not exceed 32 pages long octavo. They should first be published in English and then translated into the vernaculars. The object of these pamphlets should be, not to advance party interests, but to educate the public on topics of the day. My idea of the lines on which these pamphlets should be prepared is this; the writers should first study all the important literature available on the subject and should give a concise history of the question, the way in which it has been dealt with in other countries, if the problem is a common one, the arguments *pro* and *con* from every aspect with regard to the experiments or measures which may be tried or suggested, the statistics bearing upon the subject and a final chapter stating the conclusions which can be fairly drawn and measures which as a party we may recommend. There should also be a good bibliography of the subject by way of appendix. The writers should not confine their study to the socalled Indian classics on economics, but should extend them to English and American works also. Official literature should also be procured wherever possible. You must get hold of suitable men, young or old, with sufficient learning and balanced judgment to write these essays. I do not at present think it necessary to attempt anything so ambitious as the English Citizen Series as I think it will take more time than I contemplate. I should be satisfied if we could bring out a dozen such essays within the next six months, the work being, of course, distributed among a dozen people. I should be quite willing to take up some one subject myself and I am also prepared to revise the conclusions and recommendations and exercise a sort of general editorial supervision, if you are not prepared to do so. In any event I should like to be in touch with the work and to exercise a censorship over the conclusions and recommendations. The essays should be as free from bias as possible. Can we get suitable men and can we get funds? You had better talk over this subject confidentially with a few friends. I do not think the preparation and publication of these 12 essays need cost more than Rs. 2,000. By way of illustration I may refer to a few subjects: (1) Excise policy and local option; (2) the settlement of the land revenue; (3) Elementary education, method of administration, the subjects to be taught and its relation to other branches of education: (4) Female suffrage; (5) Female education and the different ideals and courses; (6) Imperial Preference; (7) the unearned increments from land and how it should be dealt with; (8) Proportional representation; (9) South and East African problems; (10) Military Expenditure; (11) Railways and Tariffs; (12) How to promote industrial efficiency and development in India; (13) Repressive laws in India, detailed examination thereof and recommendations regarding the same; (14) Trade Unions and how they should be organised and what their ideals should be and the relations of Labour and Capital; (15) Temperance and abolition; (16) the organisation of secondary and vocational education.

I might go on expanding the list indefinitely.

The essays should be something like the articles in the Encyclopaedia Britannica and should furnish in a short compass all the materials for enabling

every one to form an opinion. There is no harm in giving a lead towards the end, but the attitude throughout should be that of the dispassionate inquirer after truth. We shall not suffer by it, for our party stands and should stand for whatsoever things are true, pure and beautiful, whatsoever things will make for orderly progress and for the best interests of our country. What do you think of this idea? I imagine you will probably say "excellent but impracticable" but I would not throw up the sponge so quickly. Discuss it with a few of our confidential friends and let not our opponents have an inkling of our plans. If you resolve upon anything you must go to work quietly and silently. If you approve of my idea don't lose a minute in looking about for men. As this is the vacation time; some of the fellows chosen should be able to finish work before the courts or colleges re-open. They must first set about preparing a bibliography and a rough syllabus and submit it to me.

I suppose I have inflicted enough of my suggestions upon you for the day.

Yours sincerely,
P. S. Sivaswamy Aiyer.

To,

The Hon. Mr. V. S. Srinivasa Sastri,
Servants of India Society,
Royapettah, Madras.

SIR P. S. SIVASWAMI AIYAR, K.C.S.I., C.I.E.

1864 Feb. 7.	Date of birth.
1878	Matriculated.
1880	Passed the F.A. Examination.
1882 Jan.	Passed the B.A. Examination as second in the Presidency; stood first in Sanskrit and received the Godayvari Narayan Prize and the Oppert medal. Awarded Gordon prize for history.
1884	Passed B.L.
1885 Apr. 17	Enrolled as Vakil.
1887 Feb.	Gave evidence before the Royal Commission on Public services in India.
1893	His father died.
1893-1899	Assistant professor, Madras Law College.
,,	Joint Editor, Madras Law Journal.
1898	Fellow of the Madras University.
1899	Resigned lecturership of the Law College.
1902	Gave Evidence before the Indian Universities' Commission.
1904	Elected to the Madras Legislative Council by the University Senate.
1906	Re-elected without opposition.

1907	March	Presided over the Tanjore District Conference.
,,	Oct.	Appointed to officiate as Advocate-General.
,,	,,	Resigned the joint editorship of the M.L.J.
,,	Nov.	Gave evidence before the Decentralisation Commission. Took up the Tirukkattuppalli High School.
1908	Jan.	C.I.E. Confirmed as Advocate-General.
1912	Feb. 27	Appointed a member of the Madras Executive Council.
,,	June	C.S.I.
1914		Delivered the Convocation Address of the Madras University.
1915	June	K.C.S.I.
1916		Appointed Vice-Chancellor, Madras University.
,,	Dec.	Bharata Dharma Mahamandal conferred the title of 'Vidyabhushan'.
1918	April	Vice-Chancellor of the Benares Hindu University.
,,		Resigned the Vice-Chancellorship of the Madras University.
1919	Jan.	Delivered the Convocation address of the Benares Hindu University.
,,	April	Resigned the Vice-Chancellorship of the Benares Hindu University.
1919	Dec.	Presided over the Indian National Liberal Federation at Calcutta.
1920		Trip to Malaya and Archipelago.
,,		Elected to the Indian Legislative Assembly.
1921	May	Appointed member of the Military Requirements Committee presided over by the Commander-in-Chief Lord Rawlinson.
1922		Went as delegate of the Government of India to the League of Nations at Geneva; toured Europe and America.
,,		His mother died.
1923	Oct.	Delivered the Mysore University Convocation address.
1924		Appointed member of the Indian Reforms Enquiry Committee under the chairmanship of Sir Alexander Muddiman.
1926		Ceased to be M.L.A.
,,	Dec.	Presided for a second time over the Indian National Liberal Federation at Akola.
1927		Delivered the "V. Krishnaswami Aiyar lectures" under the auspices of the Madras University on "Indian Constitutional Problems."
1931		Took up the management of the Mylapore Girls School.
,,	May	Appointed member of the Indian Military College Committee.

1932 Aug.	Madras University conferred Hon. Doctorate.
1933 Dec.	Delivered the Lucknow University Convocation address.
1934	Delivered the "Kamala lectures" under the auspices of the Calcutta University at Calcutta and Madras on "the evolution of Indian moral ideals".
1938	Gift for a maternity ward.
1939 Oct.	His wife died.
1941 Jan.	Inaugurated the "Dr. Besant Memorial Lectures" in the Madras University.
,, Dec.	Chairman of the Reception Committee of the Indian National Liberal Federation which met in Madras.
1944 Feb.	Octogenarian.

SIR P. S. SIVASWAMI AIYAR

BY

THE RIGHT HON'BLE V. S. SRINIVASA SASTRI.

Mr. T. R. Venkatarama Sastri's tribute to his master is so good that other tributes are superfluous. I need not do more than endorse it. But custom requires some words of my own, inept and pointless though they be. The reader will, I beg, do me the kindness to take my contribution *after* Venkatarama Sastri's and regard it as merely supplementary. Who will hesitate to follow the lead of one with his unsurpassed knowledge of the subject and his faculty of appreciation, at once enthusiastic and discerning?

Being a member of the teaching fraternity, I had their inferiority feeling and was slow to make friends with the lions of the bar. Chance drew me first to the virile and magnetic personality of V. Krishnaswami Aiyar, and for several years I was one of the satellites that circled round and took warmth from that radiant luminary. When envious death quenched his fire, I was thrown, as by an instinct of nature, into a neighbouring system, of which the central sun was Mr. Sivaswami Aiyar. Here perhaps I am less like a planet with a well-ascertained orbit than like a comet with an erratic path. The early intimacy and parallel growth of the pair I had not known well till I read Venkatarama Sastri's account. What a revealing touch it is that, while one of the twins plodded with a dictionary, the other took the correct English accent from his lips without an effort! When I began to visit the "Asram," a barrier of reserve had risen between them which it would not be too much to describe as rivalry. One often heard unfriendly remarks passing from each to the other. There were marked differences of nature and temperament. Krishnaswami Aiyar was eager, quick, bubbling, brilliant; Sivaswami Aiyar was phlegmatic, slow, difficult to move, without sparkle. Krishnaswami made friends and enemies with equal ease; Sivaswami seemed frigid, but seldom hurt your pride or overbore you. The one was ever in the public eye;

the other, reserved and cautious, had to be dragged out. The one was eloquent and occasionally impetuous; the other was hesitant, unemphatic and unable to grip his audience. Both gave and were discriminate in giving; but while Krishnaswami had greater readiness and more lively sympathy with the causes that he helped, Sivaswamy enquired more minutely, showed less alacrity and earned tepid praise. Krishnaswami cared little for forms and conventions and was often rude and harsh; Sivaswami was fastidious to a degree in dress and speech and cultivated a refinement of manners and conversation far above the common. Perhaps the contrast was not so sharp as it appears when one puts it into words. No doubt the tittle-tattle of the groups around the two widened the gulf between them; but it could not obliterate their mutual solicitude and love, which now and again burst forth in refreshing and beautiful form. I am not conscious of any malice now and only recall a social picture of an earlier day. Much interest and profit are derived from a study of two personalities of like origin and age and apparently brought up on the same mental fare, diverging under the stress of life and standing in what looked like opposition to each other. No doubt each obeyed the law of his own being. But what a substratum of similarity there always was! It was not the antithesis of good and evil, but of good and good, of one order of excellences and another order of excellences. Coruscations of light on the one side and steady illumination on the other; restlessness over against solidity; emotionalism juxtaposed with dependability. You may not capture Sivaswami Aiyar's heart, nor he yours; but you recognise and appreciate his purity of motive, and feel that you can carry your troubles to him and obtain both advice and relief. What if he beats around the bush somewhat and tells you a story not remembering that he has told it before? It gives you time to recover your breath, look about and adjust your tie; for he has a horror of haste and no solecism of language, apparel or deportment escapes his eye. You must go to him only when you have plenty of time on hand. There is a leisureliness about him which is engaging, but apt to discompose when you have business awaiting you. Gokhale once told me of the impatience of the members of the Madras Government and his own profound concern when, at a conference with the members of the Public Services Commission of 1912, Sir Sivaswami conducted them step by step through the entire length of the controversy from beginning to end, taking nothing for granted and oblivious of the diminishing attention of his audience. "Krishnaswami," he added sorrowfully, "would have plucked the heart out of the subject and made his points in fifteen minutes." But Gokhale and Krishnaswami were cast in similar moulds, and their souls always sprang to each other in joyful recognition. Sivaswamy Aiyar might have lost his labour at the moment; but there comes a time when documents are read with care in the closet and exert their full influence on the minds of responsible men. Sir C. P. Ramaswami Aiyar and other officials of consequence who had subsequent access to his office notes have borne ungrudging witness to their thoroughness, grasp and clarity of expression. Sivaswami Aiyar's talents, like his virtues, are not calculated to achieve ebullient success. Their subdued display obscures their power. Venkatarama Sastri complains that virtue is often accounted a weakness and bla-

tant self-advertisement is necessary for success in this world. His words sound like an echo of Sri Rama's outburst of indignation when he found that the ocean-god was not to be moved by fast and prayer. I quote from the Yuddha Kanda, Sarga 21.

प्रशमश्च क्षमा चैव आर्जवं प्रियवादिता ।
असामर्थ्यफला ह्येते निर्गुणेषु सतां गुणाः ॥
आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम् ।
सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम् ॥

Equanimity, forbearance, straightforwardness, sweet speech,—these virtues, displayed towards bad persons, result in proving one's impotence. But the world honours him who brags, does wrong, is perverse, takes to crooked courses, and lays about him without discrimination.

Few they are, alas, who are held back by the thought: "This man trusts me, I must not betray him." Sivaswami Aiyar must have frequently observed that in this imperfect world the man of gentle and unoffending spirit is taken advantage of by the unscrupulous. I can testify how unwilling he is to pass final judgments on people if they are unfavourable. Teachers who had proved unworthy of their calling he would tolerate in his school just because some link was wanting in the chain of evidence against them; his conscience is so exacting. He once sent me on an errand of investigation to Tirukkattuppalli, and when I reported decisively against the teacher concerned, went over the whole ground again and again before taking the irrevocable step.

This habit of surveying the ground with minute care is invaluable in handling large affairs. In managing the schools at Tirukkattuppalli and Mylapore he is assisted by strong and enlightened committees. Nothing of importance is settled without eliciting the opinions of his colleagues or contrary to the majority vote, though the financial responsibility is his. One striking instance came under my notice recently. A headmaster had to be found for the boys' school, Many applications had to be scrutinized and weighed. An *ad hoc* committee reported to the whole committee of management, who were further assisted by the opinions of selected educationalists of standing, of whom I had the honour to be one. Two points strike me as particularly instructive. When it was clear to him that the headmaster must be brought from outside, he did not hesitate to advertise for candidates. Then, knowing that a hasty choice might have to be rued for a long time, he took advice from all possible quarters. The result, I am in a position to say, has proved happy.

Sivaswami Aiyar is every inch a scholar. He hails from those spacious days when no man had a claim to culture unless he knew something of everything and everything of something. This description would be as true of him as of any person of my acquaintance. His distress was unaffected when he could make nothing of that book on Cosmic Rays which Venkatarama Sastri mentions. He is a belle-lettrist, as distinguished as enthusiastic. Once he invited Venkataraman and me to his study and

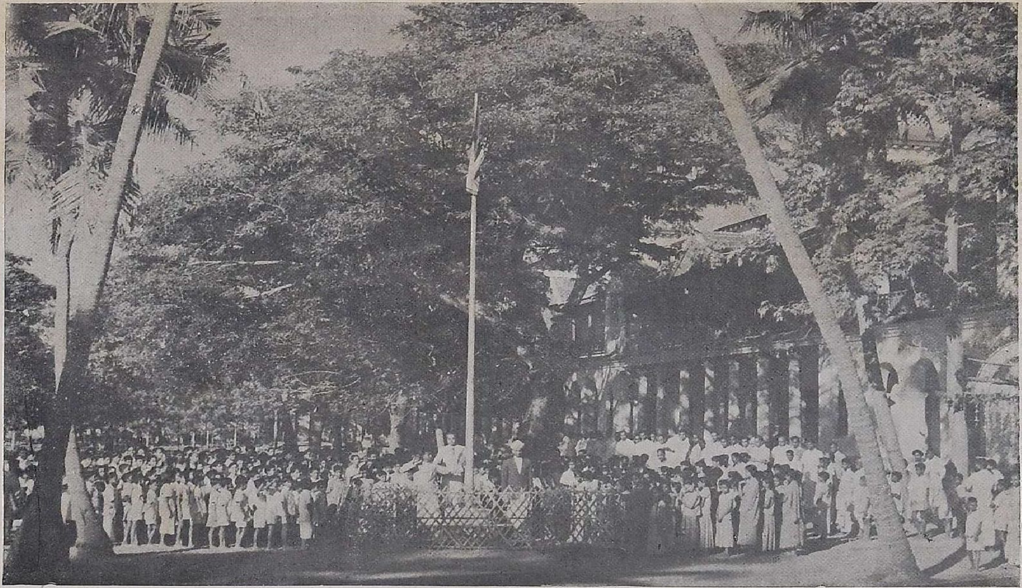
read to us a long passage from an American author, whose name my failing memory is unable to recall. The passage was of high quality and loaded to saturation point and beyond with allusions to contemporary as well as classical literature. Not all of these were known to us. But Sivaswami Aiyar's reading showed appreciation and enjoyment to such a degree that we caught them from him and by sheer sympathy became temporary admirers of a style which, without his inspiring guidance, might have repelled us by its ostentatious parade of recondite minutiæ. Of books he is a great buyer as well as a great lover. He knows all about the art of preserving them from the ravages of insects. Most of them are as fresh on his shelves to-day as when they first came there. For such a large collection as he has, I fancy the losses by theft and unreturned loan are not many. You must see his delicate handling of books and the frequent wiping of the open page with his palm as he reads, on the alert against specks of dust unseen by the eye, but not to be allowed to soil the dwelling-spots of learning. I have seldom seen him hold a book with one irreverent hand or unfeelingly open it wider than necessary. If anyone doubled a book in his presence he would writhe as though a baby was being strangled. The library is the one orphan he will leave behind, and its fate after him is a perennial topic of speculation to the gossips of the locality, whom the affairs of other people vex as much as their own.

It is a common mistake to suppose that men sob and shed tears only when they read sacred literature. I am glad Sivaswamy Aiyar's great pupil testifies to the power of English writings to dim his eyes and choke his throat. Some people's lachrymal glands are agitated more easily than those of others, and age appears to weaken them rapidly. I remember my father's reading of the Ramayana being impeded by this infirmity and my imagining that my robuster heart would never melt. A second-rate English novel can now overpower me with its pathos; and about this time last year I held myself together with the greatest difficulty as I was reading to an audience the tender tribute of a friend to Gokhale.

The essential integrity of Sivaswami Aiyar's mind is seen in its continued receptivity. New knowledge and new experience can still shift him from his moorings. His political views are not cast in an iron mould. If a chart could be made showing their trend fifty years ago and their trend at the present day, the progress would be little short of a revolution. Time in its onward march has dragged the liberals along with others. "The extremist is only the moderate in a hurry" is meant as a sarcasm, but it has a core of truth. We are patriots all and serve the common mother. What profound kinship it signifies! We forget it in the wrangles of the moment. The framers of the liberal creed of old are derided for seeing the hand of Providence in the connexion of Britain with India. Why? Providence is the true cause of every phenomenon. And Providence is Beneficence. The other day Mr. Brelvi, speaking at Vellore, declared his belief that the co-existence of several religions in this country is an act of Providence. No politician and no school of politicians have yet repudiated the sentiment. Sivaswami Aiyar does not hold, any more than Ranade held, that the present relation of Britain and India will last for ever and for ever. It is a commonplace that all things

change and all things end. Venkatarama Sastri expressly affirms that Sivaswami Aiyar's faith in the *bona fides* of Britain has perceptibly weakened. Everybody else's faith has weakened too. When in 1930 I first mentioned the right of secession as a desirable feature of Dominion Status, Sivaswamy Aiyar did not approve. Churchill complained against me in the House of Commons. Events have compelled him since to acquiesce in it, as it forms part of the Cripps scheme. I guess Sivaswami Aiyar is no longer unhappy about it. When Churchill offers the right of secession and Sivaswami declines it, the gods and the demons alike would descend on earth to witness the cataclysm.

No philosopher can analyse into elements the complex of tradition, heredity, culture and environment that accounts for our attitude towards religion. Being a clear thinker and not deceived by words, Sivaswami Aiyar admits in a letter to me that he believes because he wishes to believe, not because he is convinced by scientific proof. Perhaps he will agree that the wish to believe, though a part of human nature, is not a satisfactory substitute for proof. On the other hand reason confesses inability to solve many riddles of nature which vex the mind of man. Few have the intrepidity to abandon the one guide that has come down from ancient times, and that seems to invest life with a meaning and a purpose. Sivaswami Aiyar's religion, one is glad to see, does not narrow his sympathies or cramp his humanity in the least degree. A man of wide culture, amiable disposition and innate courtesy, with an inflexible love of justice and a keen sense of honour, having large and enlightened benefactions to his credit, able to look back on many years devoted to the pursuit of high aims and the doing of things that are clean and of good repute, Sir P. S. Sivaswami Aiyar is a man to admire, cherish and present to the young as a shining example.



Flag Hoisting Ceremony.

PROCEEDINGS OF THE CELEBRATIONS OF THE SATABHISHEKAM OF SIR P. S. SIVASWAMI AIYAR, K.C.S.I., C.I.E., UNDER THE AUSPICES OF THE SATABHISHEKAM COMMITTEE, TIRUKATTUPALLI.

Flag-Hoisting Ceremony: 26th January, 1944.

The celebrations of the Satabhishekam of Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., the founder of the High School, commenced on the 26th January, 1944, at Tirukattupalli, with *Ayushya Homam* at 8 A.M., praying for the long life, health and happiness of the illustrious Founder of the institution.

At 8-30 A.M., pupils and teachers of the High School assembled in groups on the playgrounds in front of the Flag-Staff to witness the 'flag-hoisting ceremony' by Mr. P. K. Pattabhirama Sastriar, District Educational Officer, Tanjore. Requesting Mr. Sastriar to hoist the flag, Mr. S. R. Balasubramania Aiyar, the Headmaster of the High School and President of the Satabhishekam Committee, spoke as follows:—

"Mr. Pattabhirama Sastrigal, Brother Teachers and Dear Pupils,

Today is a happy day for all of us. We are met here to celebrate the 81st Birthday of the illustrious founder of the School, Sir P. S. Sivaswami Aiyar. It is a unique privilege and pleasure which has been afforded to us.

We have begun our celebrations with "Ayushya Homam" praying to God for his long life, health and happiness. We have assembled here to see the School-Flag hoisted—a flag which stands for Dharma and unity. Mr. Pattabhirama Sastrigal is an intimate friend of the Founder and it gives me very great pleasure to request him to hoist the School Flag."

Then Mr. P. K. Pattabhirama Sastriar hoisted the Flag. After the salute to the Flag and the singing of the Flag-Song, Mr. Pattabhirama Sastriar paid a warm tribute to Sir P. S. Sivaswami Aiyar and said that he was also his own benevolent patron.

Sir Sivaswami Aiyar, he added, was the personification of *Santi* and he was never known to have lost his temper. This peculiar quality of his, Mr. Sastriar said, explains his long life and vouchsafes for his longer life. The Flag represents Dharma and his house was called 'Sudharma'. Dharma is the highest Indian ideal, and it stands for unity, benevolence and all that is noblest in life.

Mr. Sastriar prayed that the illustrious Founder of this institution might be spared for many more years so that his real Satabhishekam (after a thousand solar months) might be celebrated in a still grander style under the auspices of this institution which might perhaps have grown into a University then. In conclusion, he thanked his friend, the

Headmaster, for having given him the privilege of hoisting the Flag and associating himself with the great celebration.

Then the District Educational Officer presided over the School Sports Competitions. Officials of the locality, students, past and present, and parents of pupils, assembled in large numbers. There were a number of interesting items including those for girls and old pupils.

At noon poor people, about five hundred in number, were fed by the Satabhishekam Committee.

At 3 P.M., all teachers and pupils of the High School met in their respective classes for the distribution of lunch to school pupils in honour of the Satabhishekam of the Founder. The School Scouts and a few other volunteers helped in the distribution.

The first public meeting under the auspices of the Satabhishekam Committee was held at 5 P.M., in the spacious pandal erected specially for the celebrations in the school premises. A portrait of Subbalakshmi Ammal, mother of Sir P. S. Sivaswami Aiyar, was unveiled on the occasion by Rao Bahadur A. Y. Arulanandaswamy Nadar Avl., Chairman, Municipal Council, Tanjore. It was a gift by the public of Tirukattupalli as a mark of their gratitude to Sir P. S. Sivaswami Aiyar who has endowed a Maternity Ward named after his mother at Tirukattupalli.

After prayer, Mr. S. R. Balasubramania Aiyar, President of the Satabhishekam Committee welcomed the guests to the celebrations and thanked Rao Bahadur A. Y. Arulanandaswamy Nadar for having consented to be present on the occasion and unveil the portrait of Subbalakshmi Ammal. On behalf of the public of Tirukattupalli, Mr. Kandaswami Nattar of the Panchayat Board thanked Rao Bahadur Arulanandaswamy Nadar for having agreed to unveil the portrait of Sir Sivaswami Aiyar's mother.

Then Rao Bahadur A. Y. Arulanandaswamy Nadar spoke as follows:—

CITIZENS OF TITUKATTUPALLI, LADIES AND GENTLEMEN.

Let me at the very outset thank you most heartily for the honour you have done me by asking me to unveil the portrait of the noble lady, whose name this Maternity ward bears. I consider it a great privilege to do this delightful task, as in so doing I shall be participating in the grand celebration of the Sathabhishekam of Sir P. S. Sivaswamy Iyer, one of the illustrious sons of our ancient land. That it was this noble lady, who four score years ago gave us this worthy son, and to whose memory this Ward has been dedicated, we are proud to acknowledge here now. It was only the other day that I had the pleasure of presiding over the Silver Jubilee Celebration of the Scout troop of the High School and acquainting myself with the activities of the School, which has been established here due, purely, to that great spirit of stupendous personal immolation that is rarely seen in this land.

In the early half of the 19th century, in the year 1846, in the village of Marur, Mrs. Subbulakshmi Ammal was born of Sri Nanu Sastrigal and Meenakshi Ammal. She was married to one Mr. Palamaneri Sundaram Iyer, who after having been a teacher for a few years in the S. P. G. Mission School at Pattukkottai, joined the Bar at Tanjore. Mr. Sundaram Iyer

soon became a leading vakil at Tanjore and commanded a large practice, and settled in his spacious house in the West Main Street, Tanjore. Of this happy wedlock, were born four sons and two daughters, and Sivaswamy (who later became Sir P. S. Sivaswamy Iyer) was the eldest. At the age of 53, in the year 1893, Mr. Sundaram Iyer died, and Mrs. Subbulakshmi Ammal survived him for 29 years and finally joined her forbears in February, 1922, at the age of 76.

Mrs. Subbulakshmi Ammal was a lady of calm and peaceful disposition and hers was a very happy and prosperous life. She had the great happiness and satisfaction of seeing her sons well placed in life and specially her eldest, occupying the highest position in Government that was open to an Indian. A loyal and devoted wife, a tender and loving mother, with a large heart and a generous spirit, she always commanded the love, affection and respect of her children.

She was well-nigh a goddess to them. She well understood what home really meant, and in the management of it she left nothing wanting. She took the greatest delight in cooking the family meal and serving it herself to her dear children whom she also nursed and tended with her own hands. In those days, women rarely had any education and Mrs. Subbulakshmi Ammal also shared the common lot; but she was fond of hearing Puranas being read and explained, and spared quite a bit of time for that. By temperament deeply religious, she strictly observed all fasts and vratams and made pilgrimages to sacred shrines and holy rivers. After the death of her husband, she took to a retired life and hardly left her home at Tanjore; but she paid now and then visits to her sons and daughters and stayed with them for short periods.

The large allotment, out of the savings of Sir P. S. Sivaswamy Iyer, made to start the School and Hostel at Tirukattupalli had her full approval. The great filial devotion of Sir P. S. S. is clearly exemplified by his postponement of his Western tour till after his mother's death, and by being present to perform the funeral ceremonies with great care and devotion.

Now that I have briefly sketched the life of that noble lady and will shortly be unveiling her portrait, let me mention a few happy coincidences with respect to the name the Maternity Ward bears. I have learnt that on 4th December, 1943, when the Subbulakshmi ward was declared open, the first patient to be admitted was a certain Subbulakshmi, and further the first child born, happening to be a girl, was named Subbulakshmi.

I have now reached the stage when I shall with the greatest pleasure unveil the portrait of that noble lady, Mrs. Subbulakshmi Ammal, the honoured mother of a great benefactor to whose bountiful gift and munificence Tirukattupallli owes the High School and Hostel. The very fact that the portrait is a present by the public of Tirukattupalli speaks volumes for the feelings of gratitude it has shown in a concrete form and the respect and regard it has for that noble lady. I have much pleasure now in unveiling before all assembled here, the portrait of Mrs. Subbulakshmi Ammal. Once again, ladies and gentlemen, let me thank you for your presence and the occasion you have given me to perform this pleasant function.

Dr. K. Sambasiva Sarma accepted the portrait on behalf of the Tanjore District Board. Mr. Nallaperumal Nattarayar proposed a vote of thanks.

Then, under the presidency of Mr. P. K. Pattabhirama Sastriar, District Educational Officer, Tanjore, the distribution of prizes to winners in the Founder's Day Sports Competitions took place. After giving away the prizes, Mr. Sastriar congratulated the prize-winners on their well-deserved success and exhorted those who did not get prizes to try their best in the coming years. He referred to Sir Sivaswamy Aiyar's efforts to Indianise the Army and appealed to the students to join the various branches of military service in large numbers. He also mentioned that the High School was an ideal one—one of the best in the presidency—and that the organization was quite good. He wished the Founder many years of happy life and hoped that the School would in due course grow into a College.

With a vote of thanks proposed by Mr. S. Kasturiranga Ayyangar, the meeting terminated.

After the meeting was over, the portrait of Subbalakshmi Ammal was taken in procession to the Local Fund Hospital and installed in the Subbalakshmi Ammal Maternity Ward.

PRESENTATION OF CIVIC ADDRESS TO RT. HON. V. S. SRINIVASA SASTRI.

The celebrations in connection with the Satabhishekam of Sir P. S. Sivaswami Aiyar took place on Sunday and Monday, 6 and 7 February, 1944, in a spacious pandal erected in the premises of Sir Sivaswami Aiyar High School, Tirukattupalli. There were a couple of allied functions, namely, the presentation of civic addresses to the Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D., and Sir C. P. Ramaswami Aiyar, K.C.S.I, K.C.I.E., Dewan of Travancore, by the Union Panchayat Board of the town. The Kallar Sangham of the place presented an address of welcome to Sir C. P. Ramaswami Aiyar. Mr. T. R. Venkatarama Sastri, C.I.E., a member of the Trust Board of the High School, delivered the address to the old pupils at the meeting of the Old Pupils' Association.

On the evening of Saturday, 5th February, the Rt. Hon. V. S. Srinivasa Sastri P.C., C.H., LL.D., was presented with a civic address by the members of the Panchayat Board, Tirukattupalli.

After prayer, Mr. P. Seethapathi Naidu, President, Panchayat Board, read the address in Tamil and presented it to Mr. Sastri on behalf of the Board.

The Right Hon. V. S. S. Sastri replied in Tamil. He referred to the lack of unity and the existence of faction in villages, and to the wrong conception of sanitation which led the people to pay attention to cleanliness in the home but not in the neighbourhood. He said that the same conditions once prevailed in other countries and were combated successfully by the appointment of welfare committees, by persistent propaganda, by placards advising attention and by other similar efforts. He commended

Celebrations on Jan. 26, 1944.

to them attention to these very important things and generally to the improvement in the civic consciousness of the villagers.

Mr. Kandaswami Nattar proposed a vote of thanks.

THE INAUGURATION OF THE SATABHISHEKAM CELEBRATIONS

BY

THE RT. HON. V. S. SRINIVASA SASTRI.

The Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D., inaugurated on the morning of Sunday, the 6th February, the Sir P. S. Sivaswami Aiyar Satabhishekam Celebrations at the specially erected shamianah put up in the Sir Sivaswami Aiyar High School, Tirukattupalli. There was a large and distinguished gathering including several old pupils of the institution and other well-wishers.

The Rt. Hon. Sastri, accompanied by Mr. T. R. Venkatarama Sastri, C.I.E., was received on arrival by Mr. S. R. Balasubramania Aiyar, Headmaster and President of the Celebration Committee, and other members.

Mr. Sastri hoisted the school flag. He was then conducted to his seat on the dais. After prayer, Mr. V. Ranganathan of VI Form sang a song in Sanskrit, a felicitation verse specially composed for the occasion, by Mr. V. A. Ramaswami Sastrigal of the University of Travancore. Mr. S. R. Balasubramania Aiyar welcomed the Rt. Hon. Sastri and other guests and requested Mr. Sastri to inaugurate the celebrations and open the Exhibition.

Ladies and Gentlemen,

It gives me very great pleasure to extend to all of you a cordial welcome to this institution on this historic occasion.

This function marks the inauguration of the formal celebrations of the Satabishekam of our great Founder, Sir P. S. Sivaswamy Aiyar. To suit the convenience of our chief guests, we have observed the religious part of the celebrations in a humble style in keeping with the simple, serene, unostentatious way of life of our Founder. But we have taken the liberty of conducting the social festivities on a scale worthy of his greatness and achievement and the uniqueness of the occasion. The Souvenir volume that our Committee will publish shortly, will bear refreshing testimony to the stature of our Founder and the love, regard and esteem in which he is held all over India.

It is now my most pleasant duty to offer a very warm welcome on behalf of all of us, to our distinguished President. Sir, the Celebration Committee thought that it would be impossible to find another worthier than you to inaugurate our Celebrations. Only the other day, a veteran leader of thought in the country ranked you, justly, with Gokhale and Gandhiji, and described you as one of the three outstanding figures of our time and country. You are a great teacher, a scholar of rare distinction,

a worshipper of Truth no less ardent than the Mahatma, an orator "who has held the West in fee", a ripe statesman, a devoted servant and illustrious ambassador of India; you are, above all, a life-long and intimate friend and warm admirer of Sir P. S. Sivaswamy Aiyar.

For the younger part of my audience, who are fortunate enough to see you and hear you today, I cannot think of a nobler example than yourself. You are essentially a self-made man—a shining example of self-discipline and self-control. I would only single out for mention the more conspicuous among your great traits such as your stately form, your matchless grace and dignity of bearing, your passion for punctuality, your scrupulous regard for the feelings and opinions of others, your sweet reasonableness, your transparent sincerity, your love of the golden mean and of truth in all its aspects, your great learning and your marvellous mastery over your thoughts and words.

When your portrait was unveiled a few weeks ago at the Ranade Hall in Mylapore, Sir Sivaswamy Aiyar sent the organisers of the function a message in the course of which he said:—

"I was not aware till now that there was no portrait of the Right Hon'ble Srinivasa Sastri in the Ranade Hall. I suppose it is an instance of a prophet not being honoured in his own country; so much the worse for the country!"

These forceful words will give us an idea of the love and esteem in which you are held by our Founder. That you have so kindly consented to be present here on this historic occasion is a measure of the regard you have for our Founder. This mutual respect is manifest in the chronicles of this institution also. The public may be interested to know that this marks the fifth of your visits to the School. I find from the records that your first visit was in 1913, (28th March) and the second in 1914 (28th July). On these occasions, I presume, you came on a commission of Inspection to improve the standard of teaching in the School; and our records contain your report also. You have attended one of the Founder's Day Celebrations (on 7th February, 1926), and you have presided at another (on 6th February, 1938).

Personally you have been a *guru* to me. For five happy years, I have been privileged to enjoy your most intimate companionship; and it is with the pardonable pride of a *sishya* that I welcome you here to our midst.

It is such an outstanding personality and intimate friend and well-wisher of our institution and its Founder that we welcome here this morning. I deem it our good fortune that he is today with us to participate in these Celebrations. Let me in the name of all of us assembled here and those elsewhere who are with us in spirit, request you, Sir, to inaugurate this great and memorable function.

We have also arranged an Educational Exhibition—a House of Vision and a Temple of History. I request you, Sir, to be kind enough to declare it open.

Mr. Balasubramania Aiyar then read a number of messages wishing the celebration success.

School Scouts.

MR. SASTRI'S SPEECH.

The Rt. Hon. V. S. Srinivasa Sastri, in inaugurating the celebrations, addressed the gathering for over an hour. He said:—

Headmaster, friends, ladies and gentlemen; I should say at first that I have great pleasure in inaugurating these celebrations and in declaring the exhibition open. My friend, Balasubramania Aiyer, has given a very striking instance of the saying that 'Kindness can be cruel.' The way he has spoken of me this morning covers me with confusion. While I thank him heartily I cannot but express the wish he had said much less.

Sir P. S. Sivaswami Aiyar, whose satabhishekam we are celebrating today and tomorrow, is so well-known in this locality that it would not be necessary to go, in any detail, over his life and life-work.

My remarks will mostly consist of my own reflections and the way in which the contemplation of his great career affects me and thousands of others who have had the honour to know him personally.

Sir Sivaswami Aiyar is one of the outstanding personalities of our time. His name is known all over the country, and, I am fairly certain, in great parts of the English political world as well. His services, unostentatious as they have been, have attracted a good deal of notice of Sir Claude Auchinleck, who could have known him only in very recent times and who has borne witness, has borne true witness, to the way in which Sir Sivaswami Aiyar has, during a great many years, served this country. Naturally, the present Commander-in-Chief emphasises the services done by Sir Sivaswami Aiyar to the Government and the public. I quite agree with him that Sir Sivaswami Aiyar's services to the Government and the public are not a small part of his work. Ladies and gentlemen, let me say, without reservation of any kind, that to serve the government of our country according to our lights is not a small thing, it is not a thing which anybody should blush to own, and I therefore should make no apology whatsoever when I endorse Sir Claude's testimony. I have been long of opinion that to serve the government of our day is to serve our country. Sir Sivaswami Aiyar held office for some years as Advocate-General and then as Member of the Executive Council of the Government of Madras. He has associated himself with many Commissions and Enquiries, and in that capacity too, has given great assistance to the work of the government.

It is usual in a country like India, where the government is held to be the unrighteous holder of rights and privileges of authority, and only a very grudging transferer of these items of secular power, it is only natural that in a country like India, there should be a feeling of hostility between the government and the leaders of the people; and that hostility should occasionally manifest itself in public meetings particularly in disapprobation of the very name of government. That, however, is not the very essence of the matter. A man who serves government may serve it for the sake of the people; and there being a great number of channels through which a man may make himself useful in his time, there being a great number of channels, it is left to the temperament of the individual to choose the particular manner in which his regard for the people's welfare shows itself. I

have held that it is only—just hear me please carefully, for, what I say may lend itself to much misconception and I am anxious to avoid misconception when I am speaking in vindication of a life which has been subject to a great deal of misconception and misrepresentation—Ladies and gentlemen, it is an elementary truth of public policy, that it is only where a government is strongly entrenched and where it observes at least the rudimental forms of democracy, it is only in such an atmosphere that non-official public life can also function efficiently. If a government is not able to hold authority with the consent, or at least with the acquiescence of the people, if public life, generally speaking, is disturbed and unharmonious, if there are, as it were, a great number of currents of thought and activity which conflict with those of government and disorganise public life, unofficial servants of the public will find it a very inauspicious environment indeed in which to do their allotted work. In a chaotic country nothing can function properly. The very fact—let me state it as clearly as I can—the very fact that unofficial public life, that institutions only recognised indirectly by government, work at top level, that all—old and young—are permeated by enlightened patriotism, that all great public servants find an atmosphere of general sympathy and welcome to do their work, all this being the silent result of government's ordered functioning—those escape our notice, just as the sun and the moon escape our notice often. This is an essential condition of our work. Where there is no peaceful life in the country, a favourable atmosphere for unofficial work, too, would not be. To neglect government therefore, to hold it up to public contempt and to be ready to hiss and hoot when the name of government or any of its prominent officials is mentioned at a public meeting, is to ignore the very foundation of what we call 'ordered public life and public activity'. That Sir Sivaswami Aiyar spent a part of his energy in serving that government is, it seems to me, an important part of his contribution to the times. I make, therefore, no reservation in presenting it to you as one of the main items that we should honour and cherish in his public career. I have only to add under this head that I am the more confident of this testimony that I bear, because his service to the government, such as it was, was rendered in the true spirit of service to the public and not merely as a mark of servility to the powers-that-be in his day. Of that fact we are discovering more and more signs. There are people, who, after him, filled his office and filled cognate offices, read his minutes, who are able to understand, in the true spirit, the nature of his services as a Member of the Executive Council and as Advocate-General. They tell us every day, on reading the minutes that he has left, that he studied public questions from the proper angle, that he wrote and spoke and fought in the Executive Council for the benefit of the people in the true spirit of a public servant.

But Sir Sivaswami Aiyar's career may be best studied as that of a representative of our own culture and not merely as a representative of the new culture of the West. Of this, indeed, he is a shining and brilliant example, one that I might present to the young here with all my heart as an example that they may well follow. The learning of the West was indeed at his fingers' ends. He was a keen student of English literature. He knew the elements of all the sciences and he was a man who may be said to be truly

cultured—understanding the word 'culture' in its widest as well as in its best sense. No branch of knowledge was outside his range. To hear him converse on subjects like gardening, and even on the pedigree of horses, would be interesting. Hardly there is a thing on which he would not be able to have conversation without expert knowledge in that particular line. You would think that he lived all his life in learning; and you would not be far wrong. He learned, he studied hard, he garnered wisdom, high and low, and he was never so happy as when he was conveying this great knowledge of his to those about him. I could wish myself that I went oftener to him and took inspiration. And if there are here any like Mr. Venkatarama Sastriar, who had the good fortune to sit continuously at his feet, you may well believe that they carry away some of the greatest and most profound influences of our times.

Well, of Sanskrit, of the wisdom embodied in that language, of our ancient literature, scriptural as well as lay, Sir Sivaswami Aiyar has a deep knowledge. He loves nothing even today so much as the company of our revered pundits of old. Talking to them he feels that he is in a congenial atmosphere and living the life that we all cherish, of the old forests and of the villages on the river banks. Wisdom of the old, such as is stored away, and not, alas, always brought to the advantage of the modern society, that wisdom he continually tapped as an ever-living fountain. How I wish, how I wish that the knowledge of the East and the West, as it is found in him, were also found in the young men of our generation! The young men of our generation seem to me to be in a somewhat pitiable condition. I do not mean to be harsh to them, nor to say anything uncomplimentary; but I am merely noting the fact that they are undecided between two homages to be paid by their intellect and do not know where their true interests lie. They are reared up in our colleges and schools; but deep down in their hearts there is implanted, from very unhealthy sources, a feeling of hatred for the West, a feeling of contempt for the West, whether they are of the white or of the brown complexion. The dislike of the English language and of English literature—which perhaps is truly felt but very often, I believe, is pretended for the sake of popularity—the dislike of the influences of the West that one notices now in general society, is one of the most unwholesome symptoms of the system of education which does not know where it goes. But is this all—is that all the story—is this contempt for the West, this feeling of rooted antipathy—is that balanced by a corresponding love of our culture, by a devotion to our literature? Is this corrected and put on the proper footing by a true allegiance to our own masters of literature? Ladies and gentlemen, those who teach in our schools and those who are familiar with our curricula, will know that we have not that consolation. Sanskrit is not studied in our schools and colleges in the proper spirit. Our young men who scorn the light coming from the West are no welcomers of the light coming from the East. Upon that too, they turn back with derision. If you believe me, the number of young people in our schools and colleges—Tirukattupalli may be an exception, and Mr. Balasubramania Aiyar will excuse me if my remarks refer to places outside his jurisdiction,—I am afraid the truth is that the young grow up without a proper equipment in our ancient story. They do not

know the fables, the mythology and the puranas in which we were reared. It would not be a strange spectacle if you are talking on subjects connected with Ramayana and Mahabharata in our modern schools and see the faces of the young unlit by the glow of joy or expectation. They frown, they knit their brows. They ask 'why are we treated to this absurd story? Is there nothing of modern utility, of chemistry or physics, of Shelley or Keats?' Why is this? The very names of Rama and Sita have a strange sound in their ears. I am afraid our modern text books do not contain very much of these ancient mythological stories which have laid the foundations, broad and deep, of our own culture and which have moulded our fundamental thoughts and ideals and which keep us, old as we are and admirers of the West, at the same time also worshippers at the feet of our sages and of our ancient sayings. Our young men, therefore, seem to me to be bereft of the practical wisdom of the West, and, alas, at the same time of the edifying wisdom of the East. When, therefore, some of them speak with contempt of Englishmen and what the Englishman teaches us today, I say to myself, 'I would tolerate this sentiment, if I saw it coupled with a real veneration of the East.' But in you, young men, this feeling of hostility is universal. Dislike of all education, of all culture is, perhaps, the keynote of your mental life. I am not impressed at all by this seeming antipathy to the West because I know it is not balanced on the other side by a corresponding devotion to the things of the East.

Let us remember Sir P. S. Sivaswami Aiyar at the end of this branch of my talk today. He combines in himself, in a marvellous manner, the wisdom coming from the East and from the West and I should commend to the young people nothing better than an imitation of the way in which he is a son of the modern times as well as an inheritor of our profound culture of the East. Sir Sivaswami Aiyar illustrates one of the great maxims of the characterisation of our heroes in the East. If you study our books, one quality is often mentioned at the head of individual virtue. Who is a good man, who is a venerable man, who is a man whose life is worth studying, whose example is worth imitating, who is the man to be remembered? Of the many virtues of our ideal characters the one that appeals to me very highly is this.—An ingrained habit to seek the approbation of good men in society and to avoid their censure is what you should aim at in your life. What you should remember worth achieving are these two qualities—they are only the twin aspects of the same quality—the approbation of the good, the avoidance of their censure. If you study Sir Sivaswami Aiyar's life, ladies and gentlemen, you will find in him this twin quality always manifesting itself in prominence. There are some who, I know, go about with a defiance of public opinion, who say, 'What do I care, what the ignorant neighbourhood say? I am wise in my own conceit. I draw my inference from my own inner self. If my conscience says 'all right' it must be right.' Gentlemen, it is all right on paper. It is all right when you hear it. But it does not work out in life. Our conscience, though it is a familiar sound to the ear, is an extremely elusive thing to catch. Our conscience is not always well-trained. It is not properly educated. Its decrees, its pronouncements, good or bad, its approval and disapproval, are not, except perhaps in one out of ten thousand cases,

worth mentioning. An ordinary man is on unsafe ground and is liable to fall and be miserable if he trusts what he calls his conscience. I have not known many, ladies and gentlemen, in my long life—and much of that life has been spent in introspection—I have not known many people doing wrong and then suffering pangs inflicted by conscience. If a man does wrong deliberately, he knows also how to send his conscience to a long sleep. Conscience is not the monitor that it should be in most of us. Therefore, to us a more objective test must be applied. We shall be sure of ourselves only with good men, men whom we call सन्त:, (Santah). There are not many anywhere; but the good opinion of these few people in our neighbourhood is worth having at all costs and their ill opinion must be avoided as poison to the soul. Well, if a man so conducts himself that the good men say 'yes' to what he says and bless him, if a man has the good fortune to obtain that testimony, then you may be sure that he has lived his life well and honourably. I should say that with the greatest confidence of Sir Sivaswami Aiyar.

Now I have got to say one very important thing and I wish particularly the young ones to my left to listen to me carefully—if they can understand what I am saying, I hope they can—I have now said that the judgment, favourable or unfavourable, of the good persons in society is the truest reward of carefully conducted education. How can we be sure that we get it? The newspapers convey the opinion of the public, but alas, not always the opinion of the most cultivated public or of the best exponent of the culture of the times. The newspapers promulgate what is commonly said in the bazaar. But it is not in any sense the quintessence of wisdom. Therefore, if a man is merely popular, you cannot be sure that he is so on just grounds. Popularity is attained in a number of ways, not all of them on the highest ground of honour. It is easy to win applause in a public meeting. It is easy to win praise from the newspapers. It is also easy, alas, to get the love of the young by deceitful means, by methods that honourable men should scorn to adopt. Of this spurious popularity I am not speaking at the moment. I am speaking of the good opinion of those who take popularity in the course of their work, as it were, but do not seek it as the primary object in life. If a person courts popularity, does things in order to be called a clever man or an able man or even a patriotic man, if a man does and says things just for the purpose of getting this temporary notoriety, I do not put him among the models for the young. But if a man, doing the right according to the best light, and pursuing a career of true love for the country and patriotism, wins popularity incidentally, indirectly and unconsciously, it is, well, it is a good asset in life. For, when you have to say and do good things for the benefit of the public, it is well that you command their assent and general approbation. A popular man carries farther than an unpopular man; and in these days of widening democracy, he is by no means a prudent man who wilfully and, as a matter of policy, despises popularity. I do not like anyone to despise popularity. But, on the other hand, I do not like a person to think that popularity is the *summum bonum* of his life, whether his life is spent among official or non-official ranks. Take popularity by all

means. It comes as a subsidiary game. But do not put it forward, before your mind's eye, as a thing to labour for above all other things.

"Vidya Dana".

That then is the life Sir Sivaswami Aiyar has lived. He has cared for the approbation and esteem of the good men and of the discerning judges,—if I may use that word—of society. He has unfortunately sometimes been unpopular. But that is not of great moment when we consider the things of the soul above the things of the body. In what way was he unpopular? For instance, ladies and gentlemen, you who have lived here will be astonished at the folly of judgment to which he was often subjected, when I say that he was thought unduly careful with regard to his worldly possessions, that he paid too much regard for his money. But you who come here for this celebration will acquit him of this sin. To this school he has been giving large sums of money. Besides, believing that the school which is only just able to live day to day cannot function efficiently, he has endowed it liberally. There are only a few schools in the presidency which are well endowed. The Tirukattupalli School is best endowed. You have no business therefore to lend an ear to the charge of his excessive love for money. There is no one who, today, will not be willing to say most heartily that he was a very liberal giver, a munificent giver, a most enlightened giver; for he gives not to obsolete objects of charity, but to foundations of institutions which will live as great vehicles of public service for generations long, long after him. He has given to *Vidya,* and what better object is there to give for than the spread of knowledge, of useful knowledge, of true and practical knowledge, of the true knowledge of that which saves your inner self? The insinuations and censures he had from the ignorant public he will live down. But he will be remembered as a great benefactor, a benefactor for spreading knowledge among his countrymen. As you know, *Vidya Dana* is reckoned as the greatest of *danas.* Put away that criticism as an idle scandal against a great and discerning man.

Let me pass on to another criticism that has been made against him. Do not think that I am trying to spend your time to dispel fables against him. For while I am doing so in words, in real spirit I am only communicating to the young the positive sources of my admiration for him and the great example that his life should be to the young ones. If he had not chosen, in order to inspire him, examples of moderation in politics, he ought to have been among the active spirits who disorganise society today and who revel in the dissemination of doctrines of general destruction. Instead, he appreciates stability in society. He lives to uphold the names of Ranade and Gokhale. Maybe, if that be censurable, he deserves censure at your hands. I wish to examine the matter from the point of view of truth. I wish to examine this question, honestly, from the heart as it were. What is patriotism? If a man who listened to the voice of his conscience, well-trained and highly cultivated as it is, if a man, having received the best education of his day, deliberately chooses, out of the many schools of politics that there are in the country, that one which suits him

most, which appeals to him best, which is likely to make his life most useful to the public, is he to be censured merely because he wishes to be useful to the public, is he to be censured merely because he wishes to function at his best for the welfare of his countrymen? Just notice this fact. There are about and around us all sorts of ideas held up as the foundations of political thought; not all are sound, not all are really conducive to the welfare of the future; above all, even assuming, what is contrary to facts, that they were all equally good and equally capable of being used for the service of the country you must not deter a man from following the path which he chooses. If a man does that patriotic work for which he is most fitted, you must honour him and enshrine him among the patriots of the day and not put him down merely because that particular line of patriotic work does not appeal to your nature. You are not the only one to erect the standard for all mankind. If I say this, it is because, in my own mission, I belong to Sir Sivaswami Aiyar's school. I am proud to belong to it. It is because in my heart there is a strong feeling that this country, situated in extremely difficult and complicated conditions, can be served only by the congruence of the different schools of thought. One school of thought extinguishing the rest, is not service to the country, On the other hand I would stigmatise it as the greatest disservice. We want partriots not of one colour, not of one slavish type, one monotonous way of work, but of various kinds, yielding their hearts' homage to many kinds and many branches of public work, to be able to draw out the best from them. Moderation, liberalism, may be out of date; it may not be numerically strong; but it is truly unwise and wholly incorrect to say that moderation is wrong or unpatriotic or is doing disservice to the country. That feeling which is implanted in young men, it seems to me, is one of the most injurious and poisonous that a teacher could put into the minds of young men entrusted to his care. Extremism in politics is not the last word or even the first word. It may be popular, but it does not sound the truth. There is nothing bigger than truth, nothing bigger and more comprehensive than to say that this phenomenon is imprisoned in this pellet of extremist policy. That, it seems to me, is the very depth of unwisdom. Extremism in politics must be corrected at all turns by other schools of politics, and enabled to do the best service to society. If I were an extremist, as I am not, I would welcome a moderate as a brother in politics. This is a fundamental rule that patriotism is a good attribute to our nature. It invigorates you, makes you active for the public good. And all this, in one name or another, popular or unpopular, well-known or indifferently known, having wide vogue in the newspapers or neglected by newspapers, all people who love their country and who do patriotic service must, in the last resort, regard themselves as co-operative workers for the public. Maybe, we work in the different parts, but we plough and sow and reap in the same field. We are co-workers and co-labourers in the same level. To despise one because he is not in my part of the field, shows merely mean and improper education. We are all one. Therefore, those who have, in the past, often applied uncomplimentary epithets to Sir Sivaswami Aiyar and his policy, it seems to me, have put on extremely blind spectacles. They have to see things in a broad light.

I have, therefore, no hesitation whatever, ladies and gentlemen, in presenting Sir Sivaswami Aiyar to you as a type of noble and exemplary patriot. Well, then, it seems to me, If I have presented to you Sir Sivaswami Aiyar as a man of the widest and deepest culture, as one who has cultivated a delicate and an extremely sensitive conscience and is in the habit of constantly obeying its dictates and as a man who has acquired wealth only in order to distribute it by the most fruitful channel to his countrymen, if I present him, furthermore, as a man imbued with a high level of patriotism, as a man who, even in serving government, has served his country, if I have presented him in these various capacities, and in the various lines, I think I have done him some justice, though it may be a very small measure of justice; for he is a great character, who may be studied with advantage from many points of view. I cannot detain you much longer. We are today celebrating the 81st birthday of one of our greatest countrymen, of one who, coming from this locality, has given his service to a much wider sphere, one whom we should honour and cherish, while he is alive, and, when he is called away, whose memory we should keep green for many, many years to come.

Mr. N. N. Vaidyanatha Aiyar proposed a vote of thanks.

The gathering adjourned for dinner, after which there was a variety entertainment and a Bharatha Natyam performance.

MR. T. R. VENKATARAMA SASTRIAR'S ADDRESS TO THE OLD BOYS' ASSOCIATION.

A meeting of the Old Boys' Association of the Sir P. S. Sivaswami Aiyar High School, Tirukattupalli, was held in the Satabhishekam Celebration pandal on Sunday at 3 P.M. Mr. R. Srinivasa Aiyar, Advocate, Trichinopoly, presiding. Mr. T. R. Venkatarama Sastri, C.I.E., Advocate, Madras, delivered the address. The proceedings were in Tamil.

The Headmaster welcomed the old pupils of the School present at the meeting and exhorted them to keep alive their interest in the growth of the institution. He also thanked Mr. Srinivasa Ayyar for having consented to preside at the meeting and Mr. T. R. Venkatarama Sastri, to address the old pupils.

In the course of his opening remarks, Mr. Srinivasa Aiyar said: I am very much delighted to have had the opportunity of presiding at this meeting this afternoon. Though I cannot claim to be an old boy of the High School, I belong to the parent Institution, that is, when the High School was only a middle school and was housed in a very poor mud-walled building. We owe a very deep debt of gratitude to the founder whose great munificence has made the school what it is today. I should like to emphasize the importance of the Old Pupils' Association and its responsibility to a certain extent to look after the progress of the institution.

The Secretary of the Association read and presented a report on the working of the Association for the year 1943-44.

Mr. T. R. Venkatarama Sastri then delivered his address in Tamil. He said:

Mr. President, Headmaster, Ladies and Gentlemen: The school has been celebrating the founders' day for the last so many years. If I remember aright I presided over one such function 22 years ago. The old boys' Association also held their meeting that day. The gathering this year is a unique one and we are meeting in the midst of the festivities connected with the 81st birthday of the revered founder. I have been associated with the founder, Sir Sivaswami Aiyar, for the last 46 years and I have known the Rt. Hon. V. S. Srinivasa Sastri for nearly 55 years.

I am a humble follower of both of them. It was given to me to attain to the offices which Sir P. S. S. held. We all three belong to the same school of politics and have presided over the All India Liberal Federation. I could never excel them, though they might have desired and accepted greater excellence in their disciple.

The Old Pupils Day is a day when the old pupils and the new meet and renew their loyal recognition of a common *alma mater*. The continued connection of the pupils to their institution is kept alive in many ways. A record of the distinguished pupils who have taken high rank in examinations, and of pupils who have risen to high positions or attained distinctions in after life and other similar things foster pride and pleasure by recalling past associations of pupils to the institutions and their relation to each other.

Sir P. S. S.'s greatness is not merely a matter of pride to the place of his birth or to his district but to the whole province and country. (He referred to his benefactions to the school and to the Girls School at Mylapore and referred to Mr. K. Natarajan's testimony to Sir P. S. S's. interest in women's education in the earlier years of his life. He referred also to Sir P. S. S.'s insatiable curiosity and avidity for information on every topic of knowledge).

Mr. R. Srinivasa Aiyar, winding up the proceedings, said that the Old Pupils' Day and the Founder's Day might be held on one and the same day, because of the link between the two. The membership of the Association, as compared with its age, was very poor. He appealed to the old boys to enrol themselves in large numbers and make the association a strong body.

The following resolution was passed: "The Old boys assembled here send their hearty felicitations to the founder on the happy occasion of his 81st Birthday and pray for many more years of health and happiness and prosperity to him."

The function concluded with a vote of thanks.

UNVEILING OF A PORTRAIT OF SIR C. P. RAMASWAMI AIYAR

BY

RT. HON'BLE V. S. SRINIVASA SASTRI.

Under the auspices of the Sir P. S. Sivaswami Aiyar Satabhishekam Celebration Committee, the Rt. Hon. V. S. Srinivasa Sastri unveiled a portrait of Sachivothama Sir C. P. Ramaswami Aiyar, Dewan of Travancore, on Sunday at 5 P.M. in the Satabhishekam Celebration Pandal.

After prayer and recitations, a student of the High School recited the Rt. Hon. Sastri's open letter to Gandhiji.

The Headmaster then, in requesting the Rt. Hon. Sastri to unveil the portrait, said.

Mr. President, Mr. T. R. Venkatarama Sastrigal, Ladies and Gentlemen,

We are met here this afternoon to do honour to Sir C. P. Ramaswami Aiyar, one of the great sons of India. The staff and the students of the School decided to present a portrait of him to adorn the portrait-gallery in our School—of the eminent sons of India. Among them, Sir C. P. Ramaswamy Aiyar holds an honoured place. He is a brilliant advocate, a constructive statesman and a great man of action. He maintained law and order with grace, dignity and firmness while he was a Member of Council and piloted the two grand schemes—the Pykara and the Mettur—which have made his name imperishable. Like Parasurama of old who lifted the land of Kerala from the sea, this modern Rama has given new life to Travancore and his name will go down to posterity and will ever be remembered with gratitude by the people of Travancore for whose moral and material progress he has laboured. Such a life as Sir C. P. Ramaswami Aiyar's is full of lessons for the young and we have the confidence that it will be an inspiration to them. It is therefore but appropriate that the portrait of such a distinguished son of India should be in the hall of this School.

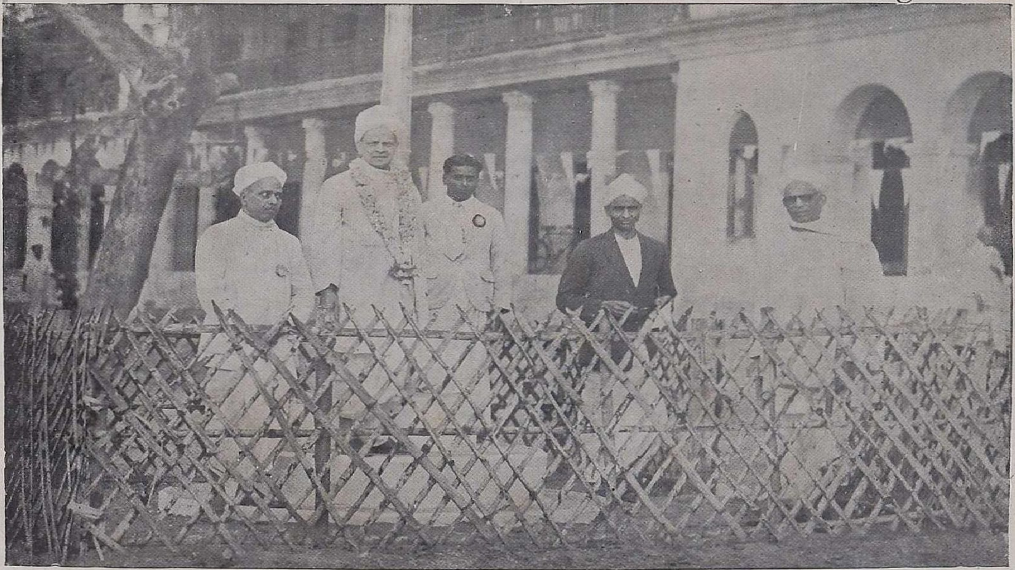
When our decision to have a portrait of Sir C. P. Ramaswami Aiyar was communicated to our Founder, he was pleased to send us his approval with his blessings as follows:—

> "It is a happy idea to have Sir C. P. Ramaswami Aiyar's portrait in the School Hall and to have it unveiled by the Right Hon. Srinivasa Sastri."

I have therefore very great pleasure in requesting you, Sir, who has the reputation of being the "Unveiler-General of Portraits" to unveil the portrait of Sir C. P. Ramaswami Aiyar.

The Rt. Hon. V. S. Srinivasa Sastri said:

Headmaster, who must be obeyed, Ladies and gentlemen,—My usual practice is first to unveil the portrait and then speak of him who is exhibited, so that, if any thing that I say does not come up to the expectation of the audience, they could supply the deficiency by gazing at the picture and thus feel not disappointed. I will now perform my customary office first.



The Right Hon. V. S. S. Sastri before unveiling the portrait of Sir C. P. R. on 6th February, 1944.

The Rt. Hon. Sastri unveiled the portrait amidst cheers. Continuing, Mr. Sastri said:

Ladies and gentlemen, Sir C. P. Ramaswami Aiyar has a great name today. To call him one of the greatest sons of India is by no means an overstatement. He is ten years my junior. But you will see from the portrait that he gives an appearance of being 20 years my junior. And I can tell you that in respect of attainments, catholicity of outlook and magnitude of services to the country, he is several years ahead of me. Many amongst you have perhaps seen him and all of you are going to see him tomorrow and also hear him. You will then see that this portrait, good, exact and faithful as it is, does not do him full justice. I am sure as your eyes dwell on him tomorrow, they will remain fixed there and refuse to be taken away even by the owner. (Laughter). And when you hear him you will listen to a voice that has commanded the applause of Senates and that nowadays is listened to by the whole of India.

Sir C. P. Ramaswami Aiyar is a man whose life is worth studying. He was born in the upper ranks of the middle classes, almost an aristocrat by birth and an aristocrat he looks every inch of him. With a most impressive bearing and a proud erection of the head, he combines an intellectual eminence which is stamped upon his face. His education was marked by distinction all round. But he is so much older today that it is almost trivial to mention the honours that he won at the College or the University. His practical experience of life is fully rounded. He is not, like me, a pure non-official, accustomed to mouth slogans and repeat the nostrums of politics, without having had a hand in the practical application of any of them.

Sir C. P. Ramaswami Aiyar played long in the field of politics on my side. He and I belonged to the moderate school of thought. But then I remained stationary with the small faithfulness of a small mind, and he travelled farther, grew with the times, and became a pupil, an admired and cherished pupil of Dr. Annie Besant, the founder of the Home Rule League in India, and the lady who gave to our political agitation, a turn that it never had before, who gave it a vigour, a tone and an undeniability that it had never before. Working beside her—you do not wonder, do you?—Sir C. P. Ramaswami Aiyar took a great deal of energy and became a mighty-mouthed advertiser of her hot, strong and forceful politics. He moved away from our quiet sphere and acquired a great deal of celebrity and took his place at once amongst the front rank politicians of the forward school. But I must say this in full justice to him. He did not drop his old friends, as other people would in those particular circumstances. He still had a little recognition for poor friends like me. He would talk nicely and affably. Although he might worship in another temple, he would now and then gaze with fondness on the old shrine, and wish well, too, to his erstwhile friends.

Sir C. P. Ramaswami Aiyar is a man on whom politics did not lay its deadly hand. Politics, my friends, is a strange thing. When I went into politics, I was under a sort of delusion. I had been a humble schoolmaster and fancied that I was making my first entry into a region of high

ideas, of great opportunities, of wide and lasting friendships, of intimacies with the great ones of the land, not ordinarily attainable while you are still moving from class to class in a miserable High School. Such were my dreams. Year followed year and I found, much to my grief—and that grief had only deepened and aggravated all these years—I found that politics, whatever it might be in the books, and in the minds of theoreticians, is, after all, a very sordid business. The desire to pass one after another, to compete on illegimate terms with one another, to destroy your neighbour's reputation and to build your own upon it, to feel one thing and to say another,—these are the stock-in-trade of the ordinary politician. The great ones who honour that line of life and exalt it beyond human standard, are very, very few. They are blessed indeed if we come in contact with these personalities and feel their own personalities enriched and elevated by their contact. Ordinarily a politician is not a lovable being. He seldom raises himself into contemplation of the true, the lovely, the beautiful, the things that are clean and of good repute. Especially nowadays, as we are a subject country, and are eager anxiously and quickly to erect ourselves into an independent nation, our statesmen are usually in a hurry. They are impatient of the small, narrow strides which alone we are able to take in this very difficult sphere. Yes, necessarily our progress has to be slow, has to be hesitant. Our progress is impeded every now and then by obstacles which by our lack of foresight we are unable to anticipate beforehand. Sudden disappointments sour the most sanguine heart. What do we hear on all sides? Unbalanced one-sided exclamations, denunciations that do no honour to our true loving heart, execrations, deep, it is true, but unworthy of a cultured soul—these fill the day, and the night too, unfortunately, of our ardent young politicians. One shudders, shudders to the very depths of one's being, as one contemplates the degeneracy which the long practice of this kind of politics brings into the souls of the young, of whom at Tirukattupalli and other similar places of culture, it is our ambition to make hopeful, bright-minded, stalwart children of the future. Well, politics has taught me many things for which I am grateful to that department of human labour. But how I wish politics was purified, ennobled, kept in its proper place and not allowed to poison the whole of our being, corrupt us from top to foot and convert us into tormentor of our fellow men. Even Englishmen are entitled to what is just their due. Even Englishmen who have brought imperialism to our land deserve to be properly estimated. Often there must be a question of conscience, calling upon you to surrender an unconscious answer. 'What would we do in such circumstances? What right have we to expect that our neighbours should be better than we are?' That is the question which often a man has to address himself. But there is no time in politics for all that. But never mind. Ladies and gentlemen, the foreigner oppresses you; he makes your presence known and felt like a nightmare. But what do your unoffending brother politicians do? You should only find in them brethren and co-operators. You have to see in them only brothers actuated by feelings, perhaps better and more balanced. Why then do our young people fly about in the country, crying the curses of heaven upon the politicians of other schools of thought? Why the poor moderate, the poor crawling moderate, who takes not more than six feet of heaven's

space, why should he be cursed up and down all over the place whether you are awake or asleep? What necessity is there for pouring vials of uncontrolled wrath upon the moderate who is our fellow worker, who means to serve this common mother, whose arms, energies and best thoughts are bent upon the same high purpose as yours? Why do you not regard him as your brother? Politics! Oh! Politics! A thing which lies only on the surface of life, which has come to the Indian community only in these recent days—why does it penetrate down the very core of our being and corrupt it altogether? Why does one politician hit another brother politician as though he was his rival or a brother anxious to appropriate more to himself of his paternal property? Is politics a more deadly game than land, than gold or the lure of women? Yet the thing that prevails in the political world is more tenacious and grips you more tightly and confuses you more utterly than any of these other heads. What a funny thing our human nature is that it should lend itself to this complete devastation! Children of the Vedas, of the rishis who saw the Vedas and worked them down, children of the people who call themselves dedicated to Santi, once, twice, three times—such children are introduced, for the first time in their long and honourable history, into politics and get poisoned to the very root. And instead of hating the foreigner, they turn their heads upon their own brothers because it could be more effectively done that way upon their neighbour. To the young people who listen to me,—I adjure you what your higher view of the thing should be. Men on the other side of politics are not your enemies. They are by no means the enemies of the country. They are not traitors or treasonable men. How often have I heard such words applied to me, myself being called the "seller of the country for private profit." What private profit have I had? I do not know. Young men who call me a traitor will be able to tell you that I got this, I got that, and I have got a third thing, by playing a cruel game with the fortunes of the country, by giving her up, by abandoning her claim, and by consenting to a perpetual domination in this country. That is the appearance that I present to the young men who are being introduced to this world of politics for the first time. Is it for the betterment of myself or for the exaltation of their own souls? I know not. But when I have used the first person singular, do not think that I have ventilated any of my personal feelings. It might be offensive if I had quoted anyone else—for it is quite easy to offend in politics, when you do not mean to offend. I have taken myself as the example because I shall not make a grievance of it elsewhere.

Now, where is Sir C. P. Ramaswamy Aiyar in all this? Though Sir Ramaswamy Aiyar belonged to one school of politics, there are not many—whatever school of politics they belong to—who are not drawn to him by a personal attachment. He is a dear soul. When you see him and converse with him and have dealings with him, much as you may disapprove any single action of his, in any circumstance, you cannot take away your love from him. He is one of the few people in public life whom it is a spontaneous pleasure to see and shake hands with. You feel as you approach the man and exchange a few words, even a formal greeting, that

you are in the presence of one who is a rare person. I have known him exert upon me a magnetism which I have been unable to resist.

Sir C. P. has seen more than one side of Indian politics. I say this only in the sense that a man who is wakeful, who is alive, to the changing conditions of India, who wishes on every occasion to do his best for the country, cannot but change, whether he changes or not the label he wears. That is natural. If I am alive, if I feel the things around me, if my environments have had any influence upon me, you must call 'fie' upon me if I do not change. If I have turned my face round and round and see how things about me change, I must make a corresponding change, if, on the conditions around, I have to make an impression. But if I want to stand in the same place, say the same thing, do the same thing, look upon the people in the same way, handle problems in the dear old way, if I remain unchanging, unchangeable, I might as well be a pillar, a post, of no animation; I might as well be one of those things that are a burden to the earth, the removal of which will be in itself a blessing. Not to change is to write yourself down as hopeless, as a useless burden to life, whom the young would be justified in discarding and putting away. Sir C. P. Ramaswamy Iyer has wonderfully adapted himself to the circumstances that from time to time surrounded him.

Now, ladies and gentlemen, I wish to say one final word about him. He himself confesses that, nowadays, his most recent experiences have shifted him more to the right side of politics than at any time he occupied. In other words, the watchwords of advanced democracy, which have ever remained words and not watchwords, the *shibboleths* of the modern political world, now sound harsh in his very experienced ears. He has seen so much outside India and so much inside the country. He has played a great part in the government of Madras and an occasional part in the Government of India, though not so continuously, and he has now been handling the affairs of the Travancore State in a way—which leaves me in doubt whether it has brought greater glory to him, or brought greater profit to that State. But he has placed his hand on this side, on that side and a third side of active political life that, no wonder, it has given him a new altitude of experience, a new height of political wisdom from which he is able to look abroad and to lay down propositions with the hand that has wielded power and wielded it strongly, and in a manly manner. He is a strong man; unlike the strong man whom the poet described, he is an unsilent, strong man. To-morrow, you will hear him eloquently. You will see what a flood of oratory flows from his lips. The English language is nothing to him. He wields it as his own mother-tongue. You will see too, if only he makes up his mind to speak out of the plentitude of his knowledge, and you will hear also a good deal of the knowledge of our ancient culture and civilisation; for I know, as a matter of fact, he is devoting a considerable part of his time not only to the theory of life in its broadest and deepest sense, as our ancient sages saw it and wrote it down for our benefit, but he is also trying in a humble way—this is a secret which he may not like my mentioning to you—he is also trying in a humble way to practise some of these subtle, esoteric and hidden things. Altogether, Ramaswamy Aiyar is a man whom it is a pleasure to know, whom it is a still greater pleasure to see and hear,

To-morrow you will have that rare experience. I believe I have only to prepare you for that. I am sure you will go away profiting by his experience, by his rounded wisdom, and I will add this, by his touch of the greater issues of patriotism, and of the love of our country, than might be possible by other channels of education.

The function concluded with a vote of thanks proposed by Mr. N. Yajnarama Aiyar.

Union Panchayat and Kallar community presented addresses to Sir C. P. R. through their spokesman Mr. C. D. Bapu Rao (Vice-President) and Mr. A. G. Nallaperumal Nattarayar.

Sir C. P. R. replied to their address in English correcting the impression that he was born in Tanjore and disclaiming any great credit for the Mettur project and for his work in Travancore. Mettur project was conceived by a Mr. Cotton in the middle of the 19th century and was travelling to and fro between India and England until he took it up. The credit should go to Mr. Cotton in the first instance and in the next to Lord Willingdon who made it possible for him to work it out. Similarly it was the great help of the Maharaja that made his work possible in Travancore. It was a delight and a privilege to serve the Maharaja.

A. G. Nallaperumal Nattarayar proposed a vote of thanks to Sir C.P.R.

The last public meeting in connection with the Satabhishekam Celebrations took place on Monday evening, February 7, 1944. Sachivotthama Sir C. P. Ramaswami Aiyar, K.C.S.I., K.C.I.E., Dewan of Travancore, presided.

After prayer sung by a pupil of the School and recitations in English and Tamil, Mr. S. R. Balasubramania Aiyar, Headmaster, welcomed Sir C. P. Ramaswami Aiyar and requested him to preside over the day's celebrations. He said:—

Sachivotthama Sir C. P. Ramaswami Aiyar, the Right Hon. V. S. Srinivasa Sastrigal, Mr. T. R. Venkatrama Sastrigal, Ladies and Gentlemen,

In the name of the Local Committee of the Satabhishekam of Sir P. S. Sivaswami Aiyar, it is my unique privilege, pleasure, and honour, to extend to Sir C. P. Ramaswami Aiyar a most hearty welcome to this great institution. Only a few words are needed on my part to introduce him to you. Yesterday, unveiling the portrait of our President, The Right Honourable V. S. Srinivasa Sastrigal told us " Sir C. P. Ramaswami Aiyar is a man whom it is a pleasure to know, whom it is still greater a pleasure to see and hear; and to-morrow you will have that rare experience ". We are happy to have that rare experience now. And the Right Hon. Sastrigal added that Sir C. P. Ramaswami Aiyar had exerted upon him a magnetism which he had been unable to resist. It is such a rare personage that we are fortunate enough to have as the president of to-day's public meeting in connection with the Satabhishekam of our Founder.

Sir C. P. Ramaswami Aiyar is no stranger to this institution. He is a great friend of our Founder. He came here on the 16th September of 1916 and unveiled the portrait of Gopala Krishna Gokhale, the political *guru* of the Right Hon. Srinivasa Sastrigal. I may also be permitted to mention

that when a party of sixty-one, teachers and pupils, went on an excursion to Travancore in September 1941, the hospitality showered on them on that occasion at the instance of the Dewan, was so spontaneous and lavish that the experience is still fresh in our memory. May I remind you, Ladies and Gentlemen, of the weighty words of the Right Hon. Srinivasa Sastrigal: "Sir C. P. Ramaswami Aiyar is ten years my junior; but you will see from his portrait that he is twenty years my junior, and that, in respect of attainments, catholicity of outlook and magnitude of service to the country, he is several years ahead of me".

Such a great personage we are having in our midst and I shall be failing in my duty if I do not say now how grateful I am to our distinguished guest for having accepted my humble invitation and kindly agreed to preside over this auspicious occasion.

With these words, I request you, Sir, to take the chair and conduct the proceedings."

The following address to the Founder was then read.

To Sir P. S. SIVASWAMY AYYAR, K.C.S.I., C.I.E., LL.D.

Most Revered Sir,

We, the citizens of Tirukattupalli and its surroundings, the pupils past and present and the members of the staff, beg to offer you our most heartfelt felicitations on the occasion of the Celebration of your Satabhishekam (81st birthday) and send up our fervent and devout prayers to God to bless you with health, strength, energy and mental vigour till you reach the venerable age of a hundred autumns ordained by the gods for humanity.

We owe you a deep debt of gratitude for having founded this noble institution in the place of your birth and endowed it on a generous scale; for, without it, most of us who have received the benefits of higher education in it, could not have received any education at all, or would have been forced to migrate to towns from our villages leaving them depopulated and deserted.

Pupils, past and present, are proud that they are **Sivaswamy** boys and girls and that to be a pupil of your school is itself a certificate of character and merit more valuable than any other testimonial. It is an honour to belong to a school managed by a great and noble soul, a distinguished statesman, an eminent scholar and deep thinker.

To the teachers it is a rare privilege to serve under your kind, just and sympathetic management. The teachers all over South India would consider themselves lucky and blessed if they could secure a footing in your school at Tirukattupalli. To them, Sir Sivaswami Ayyar High School stands as the finest example of a well-conducted, justly governed, aided school.

The present busy life and activity of Tirukattupalli is largely due to the existence of this flourishing High School. The Subbalakshmi Maternity Ward, recently endowed by you, reveals your deep solicitude for providing modern, expert, medical aid for expectant mothers. Tirukattupalli

is thus twice blest. We beg to assure you, Revered Sir, that for our part, we will do our best to fulfil your dream that the school should be a centre of light and learning and to expand its usefulness and beneficent influence all round it.

It will be a source of immense joy to you to learn that the Kalyani Home named after your beloved—alas, departed—wife, is attracting boarders from far and near, from all ranks of people and bids fair to take a front rank as one of the finest institutions of its kind in South India.

We have been told that the true spirit of renunciation which has characterised your old age really showed itself even at 53, when, in the prime of middle age, retiring as a member of the Governor's Executive Council, you refrained from resuming practice at the Madras Bar—you were then one of the foremost leaders of the bar with a roaring practice—and preferred a retired life devoted to hard study and silent service in the cause of the motherland and that this spirit of renunciation reached its climax last June, when you sold away your palatial home and gifted the proceeds to the National Girls' High School, Mylapore. In this renunciation lies your true victory —the result of the true **Dharma** that you have been practising. Your motto for the School, यतो धर्मस्ततो जय: "Where there is Dharma, there is victory," shall ever be written in blazing letters in our hearts.

With your leave, we pray that your gentle, peaceful life may be vouchsafed to us for many more years and that you may continue, like the venerable Rishis of old, to give us the blessings of your learning and wisdom. The country needs now more men like you.

May your health and vigour be preserved for yet higher and nobler services!

We beg to remain,
Revered Sir,
Your most grateful and loyal servants,
The Staff, the Pupils, past and present, of Sir Sivaswamy Ayyar High School and the Public of Tirukattupalli.

TIRUKATTUPALLI,
7th February, 1944.

The Headmaster then read a number of messages received from all over India, wishing the Celebrations all success. He also presented the following Annual Report on the working of the High School for the year 1943-44.

SIR SIVASWAMI AYYAR HIGH SCHOOL, TIRUKATTUPALLI.

Annual Report for the Year 1943-44.

Mr. President, The Right Hon'ble Mr. V. S. Srinivasa Sastrigal, Ladies, and Gentlemen,

On this happy and memorable occasion of the celebration of the 81st Birthday of our illustrious Founder, Sir P. S. Sivaswami Aiyer, I have great pleasure in presenting my report on the working of Sir Sivaswami Aiyer High School, Tirukattupalli, for the year 1943-44.

This institution has grown from humble beginnings. A modest Anglo-Vernacular Lower Secondary School was started in the year 1887; and thanks to the efforts of Mr. A. Sundaralingam Aiyer, it came to be developed into an Upper Secondary School. Its foundation-stone was laid by Mr. P. S. Sivaswami Aiyer on the 14th April, 1906, a day which has become a land-mark in the history of this School and its locality. To meet the growing needs of this infant institution, the then managers had to seek the assistance of a noble patron. And the patron they found was Sir Sivaswami Aiyer. On the 5th January, 1908, the said school, with all the equipment and apparatus and the rights of proprietorship and management, was acquired for a sum of about Rs. 8,000. Till the year 1926, the original cost of acquisition of the lands and the cost of buildings, furniture, library, apparatus, equipment, etc., had amounted to Rs. 1,66,260 of which the founder had to spend about Rs. 87,000 out of his private purse, in addition to a sum of nearly Rs. 70,000 spent to meet the recurring deficit in the maintenance of the School.

In the year 1926, Sir Sivaswamy Aiyer resolved to make a capital endowment of a lakh of rupees towards the purpose of maintaining the school in a state of efficiency and of raising it, if possible, to the status of a Second Grade College. At the same time he framed a constitution for its proper management and vested its ownership and control in a body known as the 'Board of Trustees for Sir P. S. Sivaswamy Aiyer's Charities'. This capital endowment has since been augmented by a sum of Rs. 26,000 the interest on which the founder enjoys during his lifetime.

In the year 1906, the School entered on a period of prosperity. The Fourth Form was opened in 1906, the Fifth Form next year and the Sixth Form in 1908. Besides, the site, the buildings, the equipment and endowment, Sir Sivaswami Aiyer has given his personal attention and interest and the invaluable gift of his mind to the moulding of this institution. It is therefore put appropriate that we, the first recipients of his great benefactions, should arrange this celebration on a style and scale worthy of the occasion.

Strength.—The School has on its roll 636 pupils as against 584 of last year and the admissions during the year were 243; and they are drawn from 30 villages scattered over a radius of about 5 miles around Tirukattupalli. Of this total number, nearly 93 are in the Kalyani Home—the Hostel attached to the School. There has been an increase in strength of more than 50 and it was found necessary to restrict the admission owing to the limited accommodation available. One noticeable feature in the admission is the growing numbers from the educationally-backward communities. There are, for instance, nearly a hundred pupils of the Kallar Community.

Scholarships and Fee Concessions.—Five pupils get general Scholarships from Government. 98 pupils of the Backward classes are granted half-free concessions under the Madras Educational Rules and 66 pupils under rule 32 of the Grant-in-Aid Code. Besides these, we have the Brahmendra Saraswati Sanskrit Scholarships, Sir S. Varadachariar's (General Proficiency) Scholarship, Students' Stores Scholarships, T. S. Rao Scholarship and Old Pupils' Association Scholarships. Under the grant of educa-

tional concessions to children and dependents in the case of men on active service, 5 pupils are granted fee concessions. Mr. O. R. Narayana Aiyer, Head Estimator, Chief Engineer's Office, S.I.Ry., Trichinopoly, has been good enough to grant us three scholarships and he has promised to continue them in the coming years. Our thanks are due to the donors and founders of scholarships for the great help they render to the deserving poor pupils of this institution.

Games and Sports.—The playground is 5 acres in extent in a total area of nearly 9½ acres. Foot-ball, Badminton, Cricket, Hockey, Volley ball, Captain ball, Dodge ball, play-ground ball, Hop-and-catch, Khokho are the games played. On these, Foot-ball and Badminton are very popular. The pupils are grouped into four houses—Bhishma, Arjuna, Shivaji and Ranjit. Each house is divided into four sets and separate games are provided for each of the sets so that we have a play-for-all programme on three days of the week.

The School participated in the Inter-school District Sports held in September, 1943. It is one of the 13 out of the 36 schools in the District which won prizes at the competitions. We got three prizes—the second prize in 100 yards race for Juniors, the third prize in the Hurdles race for Juniors and the second prize in Hop-Step-and-Jump for Sub-juniors. Our school scored 14 points and stood sixth in rank among the District Competitors.

The Founder's Day Sports were conducted on the 22nd, 23rd and 26th January, 1944. The prize distribution to successful competitors in the sports took place on the 26th January under the presidency of Mr. P. K. Pattabhirama Sastrigal, B.A., L.T., District Educational Officer, Tanjore. Medals and certificates of merit were given away to the winners. The Maxwell Lawford Cup—the Cup instituted by Captain Maxwell Lawford of the Madras University Training Corps to be awarded to the House that did best at the Inter-House competitions—was won this year by the Ranjit House. Our thanks are due to the numerous gentlemen who took up the arduous task of conducting the sports competitions and acted as judges.

Scouting.—Our Scout-Troop, The First Tirukattupalli Scout Troop as it is called, has an impressive and distinguished record; and it has made gratifying progress. Ours is the oldest and one of the most active of the Scout Troops of the Presidency and we had the proud privilege of celebrating the Silver Jubilee of our Troop on the 12th December last under the presidency of Rao Bahadur A. Y. Arulanandaswamy Nadar, Chairman, Municipal Council, Tanjore. The portraits of Messrs. G. Venkatesan and V. Guruswami Sastrigal, the first two Scout Masters, were unveiled by Messrs. S. Swayamprakasam and G. Venkatesan respectively. Mr. K. S. Seshadri, the District Scout Commissioner, was also present.

The Provincial Chief Commissioner of the Hindustan Scout Association, to which our Troop is affiliated, was pleased to send us a message on the occasion of its Silver Jubilee, in which he said, 'The celebration of the Silver Jubilee is indeed an achievement of which (we may) be proud...... ....' The Scouters who have led the Troop through a quarter of a century are most heartily to be congratulated and the Troop itself no less, on maintaining so fine a continuity. I especially note that the Troop

has a record of active service ever since its foundation. This, too, is a matter for congratulation.

'I hope a photograph will be taken of this fine troop so that we may publish it in our Scout Bulletin as an example to all Scouts throughout the land.'

The Troop has won the Governor's Own Flag in 1920 and 1921 for the best Scout Craft Exhibits in the Presidency—a much-coveted distinction in those days—besides many medals and certificates of merit in different Conferences and Exhibitions. In addition to the Cub-pack we have in our Troop only 56 scouts though it has been called a record strength for the Troop. But I believe we should strive for the attainment of the ideal set for us by 'that most distinguished of the adopted children of India' Dr. Annie Besant—that 'The whole school should join the Scout Troop.'

Most of our pupils are too poor either to take a livelier interest in these extra-curricular activities or even to provide themselves with the dress and other outfit. Let us hope that this economic problem will not be a bar to progress in this sphere of our activities.

Manual Training Occupations.—In order to train the hand and the eye, to provide a varied curriculum and to create, in the active young, the vital stimulus of interest in work itself, we have felt the need for providing many manual occupations and thereby canalising the abundant energy and the practical skill of our boys and girls. Our wood-work section has deservedly won the approbation of the wider public. Clay-modelling, card-board work, spinning, drawing and painting are practised. We have also an Apiary Society whose vital centre is the School and whose mainstay is the enthusiasm of its Secretary (Mr. K. Subramania Aiyer), who is a member of our teaching staff. We have introduced paper-making, soap-making, the making of buttons and combs, the manufacture of varnish and dyes. These will give great scope for the development of the latent talents of our pupils.

Pupils' Literary Activities and Recreation.—The pupils have literary Associations of their own to develop their powers of self-expression. Each section has its own office-bearers and the pupils conduct their meetings under the guidance of their class teachers.

The School has a modest museum which contains some very rare specimens and the collection has been made mostly by the staff and the students.

We have also organised an Educational Exhibition (which was opened yesterday by the Rt. Hon'ble V. S. Srinivasa Sastrigal).

Hostel.—The Hostel attached to the School is named *The Kalyani Home* after Lady Sivaswami Aiyer. It was opened on November 28, 1919, by the Hon'ble Mr. R. Littlehailes, the then Director of Public Instruction; and after a vigorous existence of nearly nine years, it had to be closed for a time (on the 1st August, 1928); and the Hostel premises were used as quarters for the staff. This saddened the hearts of the Founder and the then Headmaster; and a fresh effort was made to revive it. It was due to the strenuous efforts of Mr. V. Guruswami Sastrigal—who has laboured hard to make this School what it is to-day—that a new lease of life was given to the Hostel in 1936 (June 26th). Ever since, the Hostel has been

a very popular and useful institution and has formed an indispensable adjunct to the High School. Every year nearly 100 pupils have availed themselves of the facilities afforded by the Hostel, and in the present year, 93 out of the 636 pupils of the School reside in the Hostel. The parents and guardians of some of our Hostel-boarders live in such places as Calcutta, Nagpur, Burnpur (in Burdwan District), Bombay, Karachi, Jubbulpore, Kharagpur, Jatri, Waltair, Cuddappah, Madras, Bangalore, Salem, Denkinikotta, Chavani, Perunthurai, Kodaikanal, Dindigul, Uttukuli, Kandanur, Pallathur, Puduvayal, Devakottah. Merchants, Millowners, Government Servants and employees in Commercial concerns liable to frequent transfers, find this hostel very convenient and highly useful to give their children the benefit of sound education in residential conditions which ensure continuity and parental care for the up-bringing of their children. There were 150 applications for admission to the Hostel; and owing to the limited accommodation available, we could admit only within a hundred. The hostel offers ample scope for philanthropists to help with additions to our existing buildings so as to increase the number of seats available in the Hostel. It is my pleasant duty to record here the generous donation of Mr. Ts. Pl. P. Chidambaram Chettiar of Devakottai, the father of two of our boarders, who has kindly agreed to give us a combined Water-supply and Drainage Scheme at an estimated cost of about Rs. 2,000. It is my earnest hope that others would follow his generous example and come forward to help us in other directions.

We have made provision for physical education and moral and religious instruction to the inmates of the Hostel; and true to its name, we observe all the Hindu festivals in the true *Home* fashions. To exercise proper and effective supervision over the inmates and to help them in their studies, we have, in addition to the Headmaster who is the ex-officio warden of the Hostel, six teachers who are honorary visitors. They eat, sleep and live with the pupils and the system is found to be very beneficial to the residents. Our grateful thanks are due to these honorary visitors.

Results of the S.S.L.C. Public Examination.—Thanks to the efforts of the Staff, the School has maintained a good tradition; and every year the School has scored good results. In 1940-41, out of 52 pupils sent up for the Public Examination 27 were declared eligible; and in 1941-42 out of 66 sent up, 40 secured eligibility; and in 1942—43, 32 out of 71.

Inspection of the School.—The District Educational Officer, Tanjore, Mr. P. K. Pattabhirama Sastrigal, B.A., L.T., conducted the Annual Inspection of the School on the 24th and the 25th January, 1944; and he expressed his great satisfaction at the perfect organisation in the School and he described it as an Ideal Institution—one of the best in the Presidency.

Old Pupils' Association.—The School has an active and popular Old Pupils' Association. The Old Pupils' Day is observed every year since the formation of the Association in 1930. I am proud to record here that some of the *Alumni* of the institution hold high positions in different walks of life and their response to the calls from the *Alma Mater* has been most generous and gratifying. Most of them feel that they would not have risen to their present position but for the existence of this institution and the philan-

thropy of our Founder. I venture to say that nothing would gladden the heart of our founder more than the sincere gratitude of those who have profited by his benefactions. The Old Pupils' Association gives out of its Funds three Scholarships every year to deserving poor pupils of the School.

Finance.—Our total expenditure for the year ending with the 31st March, 1943, was Rs. 23,927-9-8, of which the amount paid to the teaching staff and servants amounted to Rs. 20,160-13-0. On the receipts side, the fees—Ordinary and special—amounted to Rs. 18,646-8-0. We got only a very small sum of Rs. 2,847-0-0 as teaching grant from Government which has since decreased in the current year. We have to spend the full amount of the interest of the endowment and the teaching grant to balance our budget. Still we are not in a position to make adequate provision for repairs to the extensive grounds and buildings, for necessary furniture, apparatus and appliances for teaching, and above all, for the Library which is very inadequate in spite of a good collection. Unless we get a large number of periodicals, and up to-to-date books for the Library, I am afraid it is difficult to keep abreast of the times in a mofussil centre like this. The Founder has divested himself of his all and we seek the help of other philanthropists to enlarge the scope for expansion in this direction and in particular, for giving a vocational bias to our education—so necessary for the improvement of the standard of life of Renascent India.

Staff: Teachers' Association: Parental Contact.—I joined this Institution as Headmaster on the 1st June, 1943, and took charge from Mr. N. Kalyanarama Aiyar on the 18th June, 1943. Besides the Headmaster, there are twenty-five members on the teaching staff. To meet the increase of strength in II Form, a new section was opened and a trained Intermediate teacher was appointed. And, owing to the increase in the cost of living, the management has been pleased to grant a dearness allowance of Rs. 5 per month to all members of the staff drawing a monthly salary of Rs. 50 and below. It is a pity that our finances do not allow an extension of this benefit to others. I must add that this School is one of the few sided institutions which grant this benefit to teachers.

Many a distinguished visitor to this institution has recorded the impression that it is unique in many respects; and this character can be preserved only by the earnest work and hearty co-operation of the staff and the support of well-informed public opinion. I recollect the affectionate and well-meant admonition of a sincere friend of this institution. He has expressed his mild disappointment that our achievement is not commensurate with the high ideal the Founder has held up before us. On this sacred day, let us therefore, assure him that, so far as in us lies, we shall dedicate ourselves to the realization of that ideal. Further, in order to ensure the attainment of such an ideal, the management should also establish conditions of service more favourable than those which obtain elsewhere. I am confident that our management will always be ready to help us to the extent they can. Just now, when scheme of Social Security have come under active consideration, have we not arrived at the moment when something like the Burnham Scale of salaries should be adopted in India? Mr. John Sargent, the Educational Commissioner with the Government of India, has done a great public service by announcing a coura-

geous but long overdue programme of national education. We are glad that he made it clear that it is the duty of the State—the *Central* no less than the *Provincial* Government—and the people to provide ample funds for education and to pay decent salaries to teachers unless 'India accepts a position of permanent inferiority in the society of civilized nations'. I hope that this elementary act of justice will be done at least in post-war India and that the first great step would be taken immediately to implement this 'Grand design'.

In order to establish closer contact and understanding between the teachers and the parents of the pupils, I have visited almost all the neighbouring villages from which our pupils are drawn. I have arranged periodical visits of a band of teachers to each of these important centres wherefrom we get a large number of pupils. Such contact has undoubtedly been beneficial, in that it ensures a more friendly feeling between the staff and the parents. That such contact is very dear to the heart of the Founder is manifest from the following message which he sent us during the 13th Education Week which was celebrated in the School. He has said 'The Choice of a rural area will, I trust, give the members of the Teachers' Association an opportunity of acquainting themselves with the conditions of rural life and the wants of rural areas and considering how teachers may help to improve their conditions'. Vishnampet, Varahur and Kandamangalam have been visited during this half year.

We have also an active Teachers' Association. Its work for the year was inaugurated on the 5th July, 1943, under the presidency of Mr. A. V. Thiagaraja Aiyar, District Educational Officer, Tanjore. Mr. V. Guruswami Sastrigal spoke on the occasion on 'New India Planning Groups.' The Education Week organised under the auspices of the South Indian Teachers' Union, was celebrated on a grand scale on the 19th, 20th and 22nd October, 1943. Some ordinary meetings also were held at which educational topics were discussed.

Visitors.—Among the chief visitors to the School during the year may be mentioned Mr. L. S. Parthasarathy Aiyer, Retired Judge; Mr. V. K. Kumaran Unni, District Excise Inspector; Mr. Achyuthan Nair, the Deputy Registrar of Co-operative Societies; Mr. N. Halasyam M.L.A., Drs. A. J. John and A. Ramanathan; Messrs. V. Nadimuthu Pillai and A. Krishnaswami Vandaiyar of the Tanjore District Board; Rao Bahadur A. Y. Arulanandaswamy Nadar, Chairman, Municipal Council, Tanjore; and Mr. P. K. Pattabhirama Sastrigal, District Educational Officer, Tanjore. To crown all, we have the great galaxy of distinguished visitors at this historic function. We are under great obligations to all of them.

Board of Trustees.—The School is most fortunate in its Board of Trustees. It is impossible to find a set of more earnest well-wishers of our cause anywhere else. And, from my short experience, I make bold to say that it is an honour and a proud privilege to serve such a body of gentlemen —of enlightenment, sympathy and breadth of outlook—qualities rare in individuals, but rarer in their combination. Our grateful thanks are due to them in an ample measure.

Conclusion.—Let me conclude on a note of appeal. Even amidst the din of battle and the travail of war, in every country much thought is bestowed on education. The achievements of Soviet Russia are full of lessons to educationally-backward countries like India. War-weary England is forging ahead with a White paper on Educational Reconstruction in the post-war period. Its idea is to 'Secure for children a happier childhood and a better start in life, to ensure a fuller measure of education for young people, and to provide means for all of developing the various talents with which they are endowed.' To provide a fuller and more abundant life for our children, we have to increase the extent and the content of our School curriculum and to make adequate and co-ordinated facilities for a scheme of High School education—academic and technical—both aiming at a sound system of all round education. In the evolution of our social polity, we have arrived at a stage when restrictions are placed in the matter of admissions to colleges and universities to talented youths. And, it is for leaders of the stature of our distinguished President to consider whether the time has not come when public support should be enlisted in an increasing measure in favour of well-established and well-endowed institutions like ours, to enable us to fulfil the fuller and higher destiny which has been from the beginning contemplated by the noble Founder. May that day dawn!

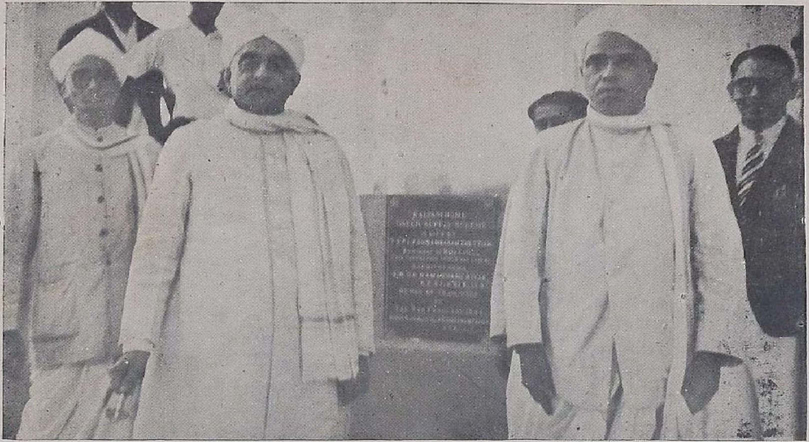
The report having been read, the Headmaster requested Sir C. P. Ramaswami Aiyar to lay the Foundation Stones of the Sudharma Hall and the Chidambaram Chettiar Water-Supply Scheme for the Kalyani Home, (the Hostel of the School). He said:—

"MR. PRESIDENT, LADIES AND GENTLEMEN,

I have yet another pleasant duty to discharge. It is to request you, Sir, Mr. President, to lay the foundation stone of the Hall to be erected here in commemoration of this celebration at an estimated cost of about Rs. 12,000.

The local Celebration Committee decided to present a purse of Rs. 1,008 to Sir Sivaswami Aiyar, to feed the poor, to distribute sweets to school children during the celebrations, to publish a Souvenir volume; and, if sufficient funds were forthcoming, to erect a commemoration hall.

The Souvenir volume is in the press and the whole volume will be published after incorporating the proceedings of these celebrations. When we of the Committee began our work, we had our own doubts. But as days passed on, the response from the public was encouraging and even generous. I have secured the consent of the Board of Trustees to put up a slap of the names of donors who contribute a minimum sum of Rs. 1,000. Among those who have liberally contributed towards this object may be mentioned Mr. S. Rangarajulu Naidu Garu, Agent of the Burmah Shell, Salem, in the name of his father, Rao Saheb G. Srinivasalu Naidu, Rs. 2,500; Mr. Moolji Ramjee Sait of the Trichinopoly Mills, Rs. 1,000; Mr. O. R. Narayana Aiyar, Head Estimator, Chief Engineer's Office, South Indian Railway, Trichinopoly, Rs. 1,000; Mr. R. Srinivasa Aiyar, Advocate, Trichinopoly, Rs. 500. A few more have promised donations for the construction of the hall in an equally generous measure; and their names will be announced in due course.



Laying of the foundation Stone of the Sudharma Hall by
Sir C. P. Ramaswami Aiyar.

All of you know that Sir Sivaswami Aiyar has sold away his home "Sudharma" in order to make a capital endowment for the National Girls' High School, Mylapore—his second love—the management of which he has taken up recently. This act of self-renunciation touched us deeply; and we decided that this Commemoration hall should be named "Sudharma". And it is with feelings of gratitude that I have to announce that my suggestion has been kindly accepted by the Founder. So the commemoration hall is to be christened "Sudharma".

Mr. T. S. Pl. P. Chidambaram Chettiar, Zamindar of Kilakottai, has kindly agreed to donate a sum of Rs. 2,000 towards the construction of a combined water-supply and drainage scheme for the School Hostel, the Kalyani Home. It is equally gratifying to mention that while this scheme is estimated to cost about Rs. 3,200, Mr. S. K. Subramania Aiyar, Director of Messrs. Gannon, Dunkerley Company, Madras, has been good enough to agree to execute the work for a lump sum of Rs. 2,000, thereby making indirectly a handsome contribution of more than Rs. 1,000 towards our celebrations.

We are under great obligations to these and other numerous donors whose liberal response has enabled the Committee to launch on these schemes and to celebrate this function in a style worthy of the occasion.

It is therefore with feelings of sincere pleasure and profound gratitude that I request you, Sir, to lay the foundation stones of both the "Sudharma" Hall and the "Chidambaram Chettiar Water-Supply and Drainage Scheme".

SIR C. P. RAMASWAMI AIYAR'S SPEECH.

Sir C. P. Ramaswami Aiyar distributed the prizes to prize-winners for general proficiency, recitation competitions, etc. Afterwards he laid the two foundation stones and then delivered his presidential address. He said:—

Mr. Headmaster, Right Hon. Srinivasa Sastri, Mr. Venkatarama Sastri, Ladies and Gentlemen:

I have assisted this evening in a series of pleasant and memorable functions. I was invited to take part in the celebrations of the Satabhishekam of the Founder of this institution. And I came here for the purpose of joining with you and offering also on my behalf our heart-felt felicitations on the attainment today by Sir Sivaswami Aiyar of his eighty-first birth-day. I also came here to offer on your behalf and mine, our conjoint prayers that he may be spared long so that the real, solar and not the lunar Satabhishekam might be his. That prayer, I offer now in a heartfelt and humble spirit, and trust that Providence, in its inscrutable wisdom, will see to it that such a valuable life—an example of benevolent and unostentatious work—might be spared for the benefit of the country. Not only have I officiated at such a celebration, but the opportunity has been taken by the indefatigable and enthusiastic management for arranging two other functions in which I have taken part. One of them is the laying of the foundation-stone of a building so aptly called the 'Sudharma Hall'. The Headmaster, in a speech to which we have all listened with interest,

has, with a rare felicity, pointed out that as a kind of psychological recompense for the abdication, for the renouncement by Sir Sivaswamy Aiyar of his own house at Madras, there should arise in this place, near the region of his birth, a replica of that house which has gone to add to the benefactions of Sir Sivaswamy Aiyar. I have also taken part in another, very utilitarian, but none-the-less necessary, function of laying the foundation stone for a water-supply and drainage scheme in connection with the hostel These are the duties which have been assigned to me. I do perform them with sincerity of feeling and I trust the foundation which I have laid today may be the foundation of great, prosperous and fruitful activities of this institution.

I now proceed, with your permission, first of all, to place before you a picture, as I conceive it, of the noble founder of this Institution. At the risk of seeming to be egotistic, I may say that perhaps there is some appropriateness in my discharging today's functions—an appropriateness which will be obvious presently to you. Although so different and so inferior to Sir Sivaswami Aiyar in his great qualities and in those endowments of which he was such an illustrious exempler, it has so happened, by the dispensation of Providence, that his career and mine have been along parallel lines. He and I both started practice on the original side of the Madras High Court. He and I were both Advocate-General. He and I were both elected by the University of Madras to be their representative in the local Legislative Council. He and I were both Member of Council. He and I both represented India at the League of Nations. I may here utter a word of frivolity. It is one of the 'duties'—I underline the word 'duties'—of the representatives of India to 'pay their respects' to the Secretary of State for India. When I went to London, the Secretary of State then was the Earl of Birkenhead. When I shook hands with him, he said 'It is a very great thing that both father and son are representing India on the League of Nations'. I mention it now, not to expose the natural ignorance of the Secretaries of State, especially in matters concerning India, but, as I regard it, as a kind of tribute which I felt very proud about. As I said before, both of us represented India at the League of Nations, both of us were elected by the same constituency to the Legislative Council, both of us were Vice-Chancellors of Universities. Both of us have advised Indian States. The only difference was that it has been given to me to be the Dewan of an Indian State and fitfully to be on the Viceroy's Council. Why do I say all this? Because, having been in places where Sir Sivaswamy Aiyar had been, I have known the quality and the calibre of his services. (Hear, hear.). I have been privileged to have an inside knowledge of what he has done.

Courage as Executive Councillor.

We, of the younger generation of the Madras Bar in the old, old days, thought of Sir Sivaswamy Aiyar as a modest and retiring man, who deliberately kept his *light under a bushel,* who was not obstreperous in any manner, who was not egotistical, but who, at the same time, was not a dynamic personality. That was the way we judged of him. As I said elsewhere, in Madras, on a similar occasion a few days ago, the judgment of most of the younger men of the Bar was that Sir Sivaswamy Aiyar was

rather tight-fisted, that he was not very free with his purse (and about the purse I shall mention presently), and that he did not assert himself. But, only to a man—who, like myself, has been Advocate-General after him, Member of Council after him, and has filled other positions—only to him, will be given the knowledge in a full measure, of the quiet, correct and unassuming rectitude, under difficult circumstances, of Sir Sivaswamy Aiyar. His courage was not of the type described by the English phrase 'bred in the bone'. But it is one thing—I said this else-where and I repeat it—it is one thing to try one's convictions when you find that those convictions are popular and when the applause of listening multitudes is available readily; it is another thing, a more difficult, a more responsible, sometimes a more nerve-racking business, to be one against five. To be in a minority and yet to hold fast to his faith and to proclaim that faith with courage and tenacity—that was the quality of that great soul which I later on learnt to appreciate. But, people, even now, do not know the real nature of things about Sir Sivaswamy Aiyar, because his work was done not in the light of public criticism, but within the Secretariat chambers and in the *sanctum sanctorum* of Executive Council Chambers. During the time he was Advocate-General, during the time he was member of Council, there was not one occasion on which he compromised for the sake of compromise; and there were many occasions on which he stood alone and unpopular and ineffectual to utter something. But, how many of us, who pretend to have done something, have contributed in an equal measure to the ultimate building up of national *morale* compared with those men of quiet and unobtrusive courage who have fashioned the foundation of Indian politics?

Let us now consider some of the services which he has rendered and which illustrate the many-sidedness, the unexceptionable many-sidedness, of his character. Sir Sivaswami Aiyar was a man of peace. I do not think —at all events I am too young to know—that he was very athletic in composition or disposition. He could not be called a soldier by nature. But he was a man of indomitable courage; and his wide patriotism was such that he determined to make himself a specialist on military questions! And, today when Sir Claude Auchinleck, the Commander-in-Chief in India, sends his tribute to be read at this meeting, it is not a mere formal affair, not a conventional greeting. It was in the year 1917 that Sir Sivaswamy Aiyar organised the Indian Defence Force—and I know somewhat of that time—indefatigable and quiet as usual, Sir Sivaswami Aiyar shelved all that aloofness which was associated with him, met candidates, students, and people who took interest in military affairs; he became a propagandist and worked with vigour. He served on the Military Reforms Committee, on the Territorial Reforms Committee and on the Military College Committee. Of course, he served also on the Indian Constitutional Reforms Committee. It was with pleasure that I read the results of those deliberations. And today, on this platform, it may be said that, if there was one man who, more than another, insisted that the people of South India could play their part in war as well as in peace, that they were not mere subtle spinners of words and unpractical dreamers, but, if and when given an opportunity, in an emergency or in the face of imminent peril, are equal to the so-called martial races, that one man—who popularised that idea and drove it home

—is Sir Sivaswamy Aiyar. And what has been the result? Not a little. Owing to his pertinacity, his gift of persuasion, the reform was accepted. Madrasis were recruited to a greater and greater extent. But it required the argument of this war, the opportunity of this titanic conflict, to drive home this lesson in full plenitude to the authorities of the day. I cannot speak of the figures with regard to the Madras Presidency, but I can give figures regarding the State of Travancore. Today, 53,000 men hold commissions (all belonging to Travancore alone) in the Army, the Navy and the Air Force; and 36,000 men, in a historic corner of India, are doing work which cannot be chronicled in public today, but which will be known some time in the future. And I know that the Madras Presidency and the States adjacent to it occupy a proud place in regard to technical recruitment in connection with the war and also, generally speaking, a very high place in regard to recruitment. That result is in no small measure due to the work of the extremely unmartial and peaceful Sir Sivaswami Aiyar. That is a tribute which he deserves and which must be paid.

At the Bar, Sir Sivaswami Aiyar was junior to Sir V. Bhashyam Ayyangar and Sir S. Subramania Aiyar. He was a contemporary of V. Krishnaswami Aiyar and P. R. Sundara Aiyar. Subtle, some of them; dynamic and tempestuous, others; but all were formidable rivals. Though recognition did not come to him at once, that, amidst that galaxy, he should have established a reputation for sagacity and for deep study, which was always an accompaniment of Sir Sivaswami Aiyar, is no small thing; and he achieved it—I must say that deliberately—by reason of his qualities which, then and for the time being, did not see the light of the day, but which have been afterwards recognised and are increasingly getting to be known.

Some months ago in the course of a revision of some of my studies, I lighted upon a passage in Wordsworth which, I thought, represented most felicitously and most appropriately the many qualities in the career of Sir P. S. Sivaswami Aiyar. I refer to the 'Happy Warrior' and the following lines therein:—

To give good heed to what the Future sayeth,
Drinking the air of two worlds at a breath,
Thou livest not alone in thoughts outworn,
But even helpest the new time be born,
Tho' with a sigh for the old order's death;
As clouds that crown the night that perisheth,
Aid in the high solemnities of morn"

"Who comprehends his trust and to the same,
Keeps faithful with a singleness of aim;
And therefore does not stop, nor lie in wait,
For weather or honours, or for worldly state a peculiar grace"

These are words which, in a matchless manner, typify and exemplify what Sir P. S. Sivaswami Aiyar has been. To him the lure of wealth, of station or of power, did not come as a thing to be clutched at, at any price. He waited and they came. And, when they came, they made little difference to his demeanour, to his outlook on humanity.

There is this saying in Brihadaranya Upanishad: तदेतत् त्रयँ शिक्षेद्दमं दानं दयामिति "Damam, Danam, Dayam."

These are the three qualities which are peculiarly characteristic of Sir P. S. Sivaswami Aiyar. I shall indicate the reasons why I say so. He is and has been a 'mild' liberal—not a 'ferocious' liberal of the type of my friend on the left, the Rt. Hon. Sastri—but I challenge those, who are known to be more extreme than Sir P. S. Sivaswami Aiyar, to lay their hands on their hearts and say, whether, in the matter of intrinsic patriotism, they have surpassed Sir P. S. Sivaswami Aiyar. Sir Sivaswami Aiyar has the capacity of self-restraint and self-control. It is not because he did not feel it. He felt it deeply. But he thought that it was a part of his daily duty, a part of his daily task and obligation to keep a tight rein over himself; and that is where his *Dama* came in. As for the *Dāna,* I have said earlier in the course of my remarks, what we, young people, thought of him, namely, that he was very careful about his money. Yes, he was. But, what is the comparison between those who, earning money, not realising the value of money, spend it as it comes, sporadically, fragmentarily, purposelessly, and so to say, in vain; what is the comparison between such persons, and those who know the value of money, regard it as something to be accumulated for the purpose of being well-spent and by virtue of that accumulation spend it beneficently, along well-directed and well-designed channels? That was Sir Sivaswami Ayyar's aim from the beginning. And it is now clear from his absolute renunciation of his worldly possessions; and people talk of it now. Those will talk even more if they know certain qualities relating to our esteemed friend.

I hardly know of any other Indian who took such a delight in gardening. Whether a rose has to be brought from Bangalore, where it should be acclimatised, whether it is of an easterly or westerly character—all these were matters of great thought and deliberation with him. Indeed, it has been said of him that he had a thoughtful deliberation and a balancing of arguments, whether in the matter of buying a picture or in the planting of a tree. Some people know of a characteristic gesture of his when he was reading a book. They might have observed that, when he was reading any page of a book, he was constantly stroking his hands, as he read, so that it may be returned to the library speckless as when he took it. That was his love of books. I know also personally how many authorities—competent and sometimes incompetent—he consulted in regard to the selection of pictures; how careful he was to see that, if a particular picture was attributed to a particular painter, that should be the best picture of that painter; how he felt that he should collect many objects and articles of curiosity which are not to be seen elsewhere. Why all this? Such a house, which was built stone by stone under his personal supervision in his matutinal walks—he used to come to his place, supervise the work, chide the workers, and gently exact work from the *maistries* and coolies—such a house, built with so much exertion, those pictures gathered with such industry and meticulousness, those books preserved with such solicititude—all those he collected with care and distributed without care. That was the sum-total of his benefactions. Many of us earned; many of us spent what we

earned; some of us spent beneficently. But the gift of the extravagant does not live so much as the gift of the meticulously careful. And that is a great quality which you must appreciate and extol.

It was about a fortnight ago that I met Sir Sivaswami Aiyar and the Right Hon. Sastri in Bangalore. I happened to be at Bangalore then; and I called on Sir Sivaswami Aiyar. He was walking slowly back to his house from his morning walk. (Mr. Sastri joined us after the following conversation between Sir Sivaswami Aiyar and myself had taken place). He had in his hands Tolstoy's *War and Peace,* which he was very sedulously stroking according to his usual habit. He asked me 'Have you read this book?' I said 'I have'. Then, he asked 'Have you looked at the chapter in which the warfare of today is prophetically foretold?' In the penultimate chapter of the book have been described the great and latent influences of the workings of Providence. Sir Sivaswami Aiyar pointed out that this great and titanic warfare of the present day is the dispensation of inscrutable Providence. He said, 'I am reminded again of the Bharata Yuddha'; and began to quote from the *Bharatam* and from Tolstoy. I mention all this to say that Sir Sivaswami Aiyar is a man of such wide and catholic interest and outlook—a man who compares, contrasts, classifies and analyses, all in a quiet, unobtrusive way.

But, when all is said and done, the main test that has to be applied to a man who has lived a full and great life is perhaps not the intellectual test; for, out of any such intellectual test, Sir Sivaswami Aiyar would emerge with greatness and glory; it is perhaps not the moral test either; it is a test of background and outlook. Is he a man who rejoices when his neighbour prospers? Or, is he a man who, though he is lofty in station and has attained high position, is rather discontented, if younger men come near or up to his position? I have seen in my life both types. But, if there is one of whom it could be said that he took a positive pleasure and delight in the progress and the upward march of younger men, it is Sir P. S. Sivaswamy Aiyar (Hear, hear). To see him talk of Mr. T. R. Venkatarama Sastri, Sir S. Varadachari and others, is to obtain a liberal education. The solicitude with which he watched their career, the trouble he underwent to obtain all the information that was available regarding those persons, and also the allowances he made for differences of temperament and character, are well worth study. They indicate the correct picture of the background and outlook of Sir P. S. Sivaswamy Aiyar.

You cannot easily win the favour of Sir Sivaswamy Aiyar. He always has a period of apprenticeship for a man. He puts him first under probation. It is after the period of probation that you are chosen. But, if you are once chosen, then there is no reserve or inhibition in the case of Sivaswamy Aiyar. That I regard as his second great quality.

The third is even rarer. Many of us grow old; some, in proportion to our years; some, sooner. What is the symptom of old age? That is what is sometimes the outer habiliment of that old age. However, it is not the hardening of your physical arteries, it is not the inflexibility of your physical bones; but it is the hardening of the mental arteries and the

inflexibility of your mental bones that matter. By a rare combination of natural endowments and favourable circumstances, Sir Sivaswamy Aiyar has retained that elasticity and ebullience of youth, the mental muscles and the moral bone of his framework. But, what is the basis on which I support the thesis? After the age of fifty, a man like Sir Sivaswamy Aiyar, who was born a conservative—an aristocratic conservative, if you please—shed his conservatism, which many people do not. If you hear Sir Sivaswamy Aiyar discourse in his 50th or 60th year on such topics as social reform, temple-entry, marriage laws, birth control, etc., you will realise that the man never ceases to grow; that, though his body may not be growing, his mind is always growing. That flexibility of his mental and moral make-up is another rare quality of his.

Finally, Sir P. S. Sivaswamy Aiyar may be described as one of the finest types of Hindu culture. Hinduism has never been a rigid doctrine. It has always been a movement. Why do I say it? The Vira Saivas, the Vaishnavites, the Agnostics, the Buddhists, the followers of Maha Vira, of the Sikh Guru, of Ramakrishna, and of Vivekananda—all these derive from Hinduism. Hinduism has ever been catholic and tolerant. As I have said, it has never been a doctrine but a movement. I shall put it in another way. It has been no sporadic revelation. It has been a steady conation. That, I regard, is what Hindu culture stands for and typifies. If Sir Sivaswamy Aiyar's qualities, attainments and achievements were to be taken into consideration, he would probably rejoice at being described as a "typical product of Hindu Culture".

I have sought to describe and delineate what I have conceived to be the main characteristics and features of Sir P. S. Sivaswamy Aiyar. But I should not conclude this day's celebrations without referring to this institution and its management. I now come to that part of my task.

My first duty is to offer my congratulations to the boys and girls who have received prizes not only for their bookish learning and physical training but for their spinning and other vocational activities. This school has been started under the great and beneficent munificence of Sir P. S. Sivaswamy Aiyar. May it grow from more to more, from strength to more strength!

There are a few ideas which, as a stranger, but as an *experimenter* in these educational matters, I might place before the management. I have deliberately come to the conclusion, after much experience of University and scholastic education, that what we need in this country and especially in South India, is not the rapid growth of intellectual faculties but the maintenance and growth of physical strength (Hear, hear). Day after day, convocation after convocation, gathering after gathering, what do I see? Pale faces and wasted frames of studious boys and girls! I regard that the function of education in the immediate future is to rear a generation full of physical vitality and alertness; and, therefore, while I welcome all such movements as the Scout Organization designed for the purpose of inculcating love for open air and for the things that matter in regard to outdoor life, I believe that the present system of education must be widened. And I trust my friends will not regard me as speaking

egotistically or irrelevantly when I say that we are introducing a system in Travancore, designed for the poorest of the poor, both in the college and the school, what is called "Pranayama and Yogic exercise groups". We have appointed a Professor on a fairly high salary in the college and also a teacher to encourage the growth of this branch of education. The idea is this. While the western system of physical exercise has its undeniably good points—as it aids in the formation of muscles and in the promotion of *esprit de corps,* which is the glory of the western system of organised games—nevertheless, I have found from experience in my home and outside, and I have deliberately come to this conclusion, that side by side with the western system of organised games, there must be brought into existence an inculcation of the value and importance of our own system of indigenous games, of our breathing exercises, etc. I am only throwing out a suggestion.

Another important suggestion is an inculcation of some kind of vocational education. Vocational education is good and indispensable and it is needed as much as scholastic learning. Further, music, dancing, painting and other fine arts are of great value from the point of view of developing the emotional expression of our children.

I have said enough. Let us hope that in the India of Tomorrow, founders of institutions like the one founded by our discerning liberal, will pool their resources together to make of the younger generation, not a set of dreamers, but a set of workers full of joyous life born to a sound body. With this yearning and inspiration, may this institution reap full prosperity, and may the name of Sir P. S. Sivaswami Aiyar go down to succeeding generations as of a man who saw beyond his time, worked and laboured unostentatiously, silently, fruitfully and effectively.

Sir C. P. Ramaswami Aiyar was loudly cheered at the conclusion of his speech.

VOTE OF THANKS BY MR. T. R. VENKATARAMA SASTRI.

Mr. T. R. Venkatarama Sastriar, C.I.E., Member of the Board of Trustees, then rose to propose a vote of thanks to the distinguished guests.

"Mr. Headmaster, Rt. Hon'ble Sastriar, Sir C. P. Ramaswamy Ayyar and Gentlemen,

Except for one function, viz., that of staging a few scenes from "Nandanar", which will be enacted at 9-30 this night by the lads of this school, at which we shall not be able to be present, the commemoration of the 81st birthday of Sir P. S. Sivaswamy Ayyar closes with the speech of Sir C. P. Ramaswamy Ayyar. I am glad, as the first disciple of Sir P. S. Sivaswamy Ayyar, to have been present at this Commemoration these two days. Yesterday, in the inauguration speech of the Rt. Hon'ble Srinivasa Sastriar, you heard about Sir P. S. Sivaswamy Ayyar. To-day, in the speech of Sir C. P. Ramaswamy Ayyar, which occupied nearly an hour, you have heard again of Sir P. S. Sivaswamy Ayyar and his life. In a function like this, even if Sir P. S. Sivaswami Ayyar had been present at Tirukattupalli, he would not have attended this meeting; and it

Group Photograph—Feb. 7, 1944.

would only be reserved for one like me to stand up and thank the people who have taken part in these Celebrations.

First and foremost, I think we ought to tender our thanks to Mr. Balasubramania Ayyar, the Headmaster, for having organised this function in the excellent manner in which he has done. I congratulate him on the good fortune that has fallen to him in the very first year in which he assumed the office of Headmaster. If Sir Sivaswamy Ayyar were present to-day, I should say to him; "I congratulate you, Sir, on appointing a Headmaster of this type, the result of which has been seen in the very first year of his assumption of office." It is a matter on which I should congratulate the Headmaster on the splendid work he has turned out and our President on the excellent choice he has made (applause).

I should be divulging no secret if I say that, when the Headmaster aspired to collect a sum of money to erect this Hall, some of us said that the idea that he had in his mind was not likely to be realised. But the Headmaster was not the man to be daunted by such prognostications. He went about his business with energy, the result of which has been that to-day he has been able to report a collection of something like Rs. 10,000 for the building of this Hall.

I should add here what I have just now been told—a promise of Rs. 1,000 by our distinguished Chairman of to-day, Sir C. P. Ramaswamy Ayyar, for the purpose of founding a prize, in the name of Sir P. S. Sivaswami Ayyar, whose son he was taken to be in England, and whom he has honoured as if he were in the position of a son

Well, let me begin with my friend, the Rt. Hon'ble Sastriar, who inaugurated these functions yesterday. He has written down his appreciation of Sir P. S. Sivaswamy Ayyar for the Souvenir. And I have written mine too, half-apprehending that, in a pupil, it might not be good manners to praise his master; nevertheless, the nature of the occasion and my own age have both given me the idea, that it would not be improper for me, even if I am his disciple, to write down my ideas about him. In addition to his writing, the Rt. Hon'ble Sastriar spoke yesterday. You have not seen his writing yet. You have heard his speech. But they are cast in two different moulds, clearly bringing before the mind of the reader and the listener the great qualities of Sir P. S. Sivaswamy Ayyar. We, all of us, pray "जिह्वा मे मधुमत्तमा". That prayer is not granted to every one. It is granted rarely and to persons like the Rt. Hon'ble Srinivasa Sastriar. Speakers of his type are not to be found in numbers sufficient to cover the fingers of both hands—I am including in this number Englishmen also. In this country, he almost stands alone. From him—whether he writes it down or whether he delivers *ex tempore*—the language of literature comes out. For the part that such a personage has taken in yesterday's function—I should tender, on behalf of every one assembled here and on behalf of the Commemoration Committee, our sincere thanks. In no small measure has he contributed to its success.

Sir C. P. Ramaswami Ayyar, in the course of his speech, spoke of the appropriateness of his assisting in this great function. Let me say that both the Rt. Hon'ble Sastriar and Sir C. P. Ramaswamy Ayyar are

in place in assisting the functions that we have had to-day and yesterday. The Rt. Hon'ble Sastrigal has been a friend, for well-nigh 40 years, of Sir Sivaswami Ayyar. Especially in these later days they have been so much together that the Rt. Hon'ble Sastriar is the best person to expound the qualities of Sir Sivaswami Ayyar. On any matter connected with literary studies, the person to whom Sir P. S. Sivaswamy Ayyar writes is the Rt. Hon'ble Sastriar.

Some of the things to which Sir C. P. Ramaswamy Ayyar has referred are things to which my friend, the Rt. Hon'ble Sastriar and myself have referred in the written performances that will appear in the Souvenir. As I said elsewhere, the unanimity with which people express their ideas of Sir Sivaswamy Ayyar is not so much because of their perception but because of the greatness of Sir P. S. Sivaswamy Ayyar which even a blind man cannot fail to see or understand. One thing I desire to say. This celebration comes on his 81st birthday. To other people it has come at the completion of their 60th or 70th year. It comes to Sir Sivaswami Ayyar rather late. May I say, that I am glad that it comes so late as this? Sir Sivaswamy Ayyar is by nature a patient person. He will not seek recognition—recognition must seek him. How much praise his qualities deserve! The longer the period of growth; the greater, it is said, is the height attained. The slow-grown recognition has taken him at the 81st year to a height of recognition which makes everybody who thinks of him, who writes of him, think in the same manner and give expression to the same qualities and in the same terms. In the Celebrations that have taken place yesterday and to-day, I have listened to things which indicate how precious were the qualities of Sir Sivaswami Aiyar.

With these two days' Celebrations, we have had things that are not exactly connected with those on which we are at present engaged; but they are in essence connected, because the honours that are paid to-day are to gentlemen who have visited this place in connection with this function. Particularly I was struck by the address of the Kallar Mahasabha and the speech of the representative of that Sabha (hear, hear). I should say that, in a place like this, Sir C. P.'s being associated with this Celebration has an extraordinary appropriateness (applause). I have spoken on the occasion of the 60th Birthday of Sir C. P. Ramaswami Aiyar and referred to the great services that he had rendered to this part of the country and have referred particularly to the Mettur Project. Sir C. P. said that he could not claim credit for the idea. It is true, that great and beneficent ideas have long periods of incubation in the secretariats of Government. But the fact that the idea was that of a man of 80 years ago or 100 years ago, is not by itself a matter of direct beneficence. The person who unearthed this programme, thought over it, started it, carried it into active beneficence and perfected it, is bound to have recognition (cheers). A friend of mine—I think he is here—said to me that, for the Mettur Project, which brought water to parts which had not known water for ages Sir C. P. Ramaswami Aiyar deserves a statue in every village of the Tanjore District (here, hear). Such a person being associated in the laying of the foundation for the "Sudharma Hall", is quite appropriate. The dharma that he has done for the benefit of this part of the country now greets him

and invites him to come and lay the foundation of the "Sudharma Hall" in Tirukattupalli, in whatever sense "sudharma" may be understood.

Well, there is one more appropriateness in inviting these friends of Sir Sivaswami Aiyar to take part in these Celebrations. The very unanimity of ideas that I have referred to is an indication that they are all of kindred spirit. As for myself—I do not think it immodest on my part to claim that I should like to be of kindred spirit to Sir Sivaswami Aiyar. I will only say that I have made my best efforts to model my life on his.

It is a great pleasure to have been present here these two days.

Sir C. P. Ramaswami Aiyar referred to some reforms that should be made in the school. That perhaps is a matter which the Headmaster, Mr. Balasubramania Aiyar, should deal with. May I say, however, one word? Sir C. P. Ramaswami Aiyar has referred to things of the kind necessary for the complete education of the pupils. I wish to say how greatly I was pleased to see that exemplified by the young fellows of this school. Particularly the young fellow, who figured to-day in the prayer-song, rendered the music with the completest appreciation of what he was rendering. That great lay touched my heart. Another is the young fellow who delivered "the Address to the Mahatma", in imitation of the voice, manner and gesture of Mr. Sastriar. How fully he appreciated the thing that he delivered! Yesterday, we also had the good fortune to witness the dance performance; and we greatly appreciated it.

In rendering thanks to Sir C. P. Ramaswami Aiyar, I should say that, in the multitude of business, he has been good enough to spare time to come to this function and honour us. I say this, not as every thanks-giver usually says on such occasions, for in the case of Sir C. P. Ramaswami Aiyar it is not a convention—he has business almost every hour of the day; he has taken a saloon and come here; he is returning immediately; so pressing are his engagements. To him and to my friend the Rt. Hon'ble Sastriar our thanks are due for making these two days' functions the great success, that they have been.

Mr. V. Guruswami Sastriar thanked Mr. T. R. Venkatarama Sastriar, other guests and all those who had helped the Committee in the Celebrations.

In the night the boys put on the boards NANDANAR. It was very much appreciated. Mr. N. N. Vaidyanatha Aiyar proposed a vote of thanks to the players, the conductors and the guests.

Sudharma—Residence of Sir P. S. S. at Mylapore.

MESSAGES.

INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

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PRESIDENT SIR SIVASWAMI SATABHISHEKA CELEBRATION COMMITTEE TIRUKATTUPALLI, CONGRATULATE COMMITTEE FOR CELEBRATING SATABHISHEKAM OF GRAND OLD MAN OF LIBERAL PARTY.

KAMAKOTIPITHA.

General Sir Claude John Eyre Auchinleck,
G.C.I.E., C.B., C.S.I., D.S.O,, O.B.E., A.D.C.,
Commander-in-Chief in India,
(War).

New Delhi,
30th November, 1943.

My Dear Headmaster,

Please convey to the Celebration Committee my best wishes for the success of the celebration to be held on the occasion of the 81st birthday of Sir Sivaswamy Aiyer.

I would also like to commend to the pupils of the High School the example of devoted service to the state and his fellow men, set by their founder.

Yours Sincerely,
C. J. AUCHINLECK.

Sri S. R. Balasubrahmanya Aiyar, M.A., L.T.,
Headmaster and President,
Sir Sivaswamy Aiyar High School,
Tirukattupalli,
Tanjore District.

Sir Jogendra Singh,
Member of Council for Education,
Health & Lands, Government of
India.

(Camp) Jaipur,
30th December, 1943.

Dear Mr. Balasubrahmanyan,

Thank you very much for your kind invitation to attend the public meeting to be held on the 26th January to celebrate the 81st Birthday of Sir P. S. Sivaswami Aiyar. I have great respect for the founder of the

Institution and would have been glad to attend it, but as you will see I am out of headquarters for some days and will not be back till early in January. So I will find it rather difficult to get out so soon after my return to headquarters. In the circumstances I am afraid I will have to deny myself the pleasure of attending it. I however trust that the function will be a success.

Yours Sincerely,
JOGENDRA SINGH.

RT. HON'BLE SIR TEJ BAHADUR SAPRU.

19, Albert Road,
Allahabad,
29th October, 1943.

DEAR SIR,

I am in receipt of your letter of the 23rd of October. I am glad to hear that you are celebrating the Satabhishekam of your founder Sir P. S. Sivaswami Ayyar. I have known him for over 20 years of my life and during this period the more I have seen of him the greater has been my respect and admiration for him—a man of spotless character and a deep thinker. He has been an asset to the national cause. I wish him many years of happy and useful life.

Yours truly,
TEJ BAHADUR SAPRU.

S. R. Balasubrahmanyan, Esq., M.A., L.T.,
Headmaster,
Sir Sivaswami Ayyar High School,
Tirukattupalli, (Tanjore District).

RT. HON'BLE M. R. JAYAKAR.

Ashram, Malabar Hill,
Bombay 6,
October 30, 1943.

S. R. Balasubramanya Aiyar, Esq.,
President,
Sir Sivaswami Aiyar's Satabhishekam Celebration,
Tirukattupalli.

DEAR SIR,

I have received your letter of the 23rd. I am glad that you are bringing out a souvenir volume relating to the life and work of Sir P, S. Sivaswami Aiyar. A life chequered like his and full of patriotic activities will, I am sure, prove a valuable guide to younger men. I wish you all success.

Yours truly,
M. R. JAYAKAR.

THE HON'BLE SIR LIONEL LEACH,
Chief Justice of Madras.

Brodie Castle,
Adyar, Madras.
9th December, 1943.

I join with the countless friends of Sir P. S. Sivaswami Aiyar in wishing him many happy returns on the occasion of his eighty-first birthday. The great services which he has rendered to India, particularly in law and education, are so well known that reference to them is not called for. In unveiling the portrait of Sir Sivaswami in the premises of the Madras Advocates' Association in 1941 I said that men of the type of Sir Sivaswami Aiyar are only too rare and I added that it must be the fervent prayer of all that he might be with us for many years more. I am sure no one will be inclined to question the first assertion and I am equally confident that the prayer will be fervently uttered by all who assemble at the meeting on the 26th January and by many more who are unable to be present. Those who have benefited from Sir Sivaswami Aiyar's High School owe him a special debt of gratitude.

LIONEL LEACH.

SIR S. VARADACHARIAR.

It is right and fitting that the Tirukattupalli High School should celebrate the eighty-first birthday of Sir P. S. Sivaswami Aiyar; and it is with the greatest pleasure that I associate myself with the celebration, though from this distance. In rendering my tribute to him on this happy occasion, I wish to limit myself to a few words in appreciation of his interest in, and his work for, the cause of education.

Himself an ideal student—even to this day—he has ever held learning and learned men in high esteem and during the four decades that I have been privileged to know him, he has taken an abiding interest in the advancement of education among Indians—both among boys and among girls. Having been connected with the Madras University for many years, he appropriately represented the University in the Legislative Council for some years and himself guided the activities of the University for some time as its Vice-Chancellor. While not oblivious of the importance of higher education, he regarded the problem of secondary education as of vital importance in the present circumstances of the country, and it was with a view to developing it into a model institution for secondary education that he took over the Tirukattupalli School. I have some personal knowledge of the time and thought that he gave to it—not to speak of his unstinted expenditure of money on it—of the care and attention that every detail of its activity used to receive from him and his friends. I must own to a feeling that in spite of his best efforts, his expectations have not been wholly fulfilled. Let me fervently hope that they will be.

His interest in the cause of women's education became known to me when I had the privilege of becoming associated with him in the management of the National Girls' High School at Mylapore. Apart from the scrupulous and anxious attention which every question—big or small—re-

ceives from him, the high ideals which he strives for are an inspiration and encouragement to those who have the pleasure of working with him. While helping the institution to attain a high standard of efficiency he has been constantly labouring to direct the education of our girls on healthy and useful lines, so as to give them the best that a proper combination of the Eastern and Western ideals of life and education can give.

His interest in Sanskrit learning is no less sincere than his interest in English education; but he is too practical to ignore the changed circumstances of the day. It is—or it must be—common knowledge that in many of the steps that the late lamented Mahamahopadhyaya Kuppuswami Sastriar took to improve the study of Sanskrit under the auspices of the University, he was working in close co-operation with Sir P. S. Sivaswami Aiyar. Here again, if these efforts had not produced all that was expected of them, one may hope for better results.

I may be pardoned for adding that his munificence in helping the cause of education is not as well known as it deserves to be; for, he has always acted on the maxim that the left hand is not to know what the right hand does.

I send my best wishes for the success of the celebrations.

S. VARADACHARIAR.

Sir S. Radhakrishnan,
Vice-Chancellor.

Benares Hindu University,
Benares,
9th December, 1943.

Dear Sir,

I am glad to know that you are celebrating the Satabhishekam of the Founder of your School, Sir P. S. Sivaswami Aiyar, a person of the widest culture and a great gentleman. I have always been impressed by the thoroughness with which he deals with any question of politics, philosophy or public affairs. He will never commit himself unless he has considered the problem in all its aspects. Naturally such a frame of mind will avoid extremes, and so radicals of extreme persuasions will not find his position very attractive. Yet for any true progress, a dispassionate consideration of all sides of the question is essential and that is a lesson which we will have to learn from the life and personality of Sir P. S. Sivaswamy Aiyar.

With kind regards,

Yours sincerely,
RADHAKRISHNAN

THE SOUTH INDIAN TEACHERS' UNION. 520, High Road,
Triplicane, Madras.

I am grateful for the kind invitation to the Satabhishekam celebrations of Sir P. S. Sivaswamy Iyer.

In March, 1942, when the managers and correspondents of aided secondary schools met at Sir M. Ct. M. C. High School, Purasawakam, to consider as to what they should do with their staff in view of the depleted strength then and in view of the uncertainty whether the schools would reopen after the summer vacation and if reopened whether there would be the normal strength, it was the wise counsel of Sir P. S. Sivaswami Aiyar not to take any precipitate action that stayed the hands of some of the managements from giving notice of termination of the services of teachers in their institutions. The keen interest he took in the welfare of teachers was responsible for his attending the meetings of the sub-committee appointed to draft a memorandum to be presented to the Director of Public Instruction. It was the deputation headed by him and another by the Madras Teachers' Guild that waited upon the Director of Public Instruction, that saved the teachers in the affected coastal areas from termination of their services. The teaching profession will ever remember him with gratitude for the abiding interest he takes in the cause of education and in the teaching profession.

May he live long to enjoy the fruits of his labours and to give us the benefits of his well-earned experience—is the humble prayer of every teacher in the province.

T. P. SRINIVASAVARADAN,
Hon. Secretary.

M. S. ANEY.

My heart is really filled with pleasure when I come to understand of the ensuing Satabhishekam Celebration of our veteren public man, Sir P. S. Sivaswami Aiyar, the founder of your school. I came in personal contact with him as his humble colleague in the Central Legislative Assembly since 1925 onwards. He was there since 1920. He already had a reputation as one of the ablest lawyers of India and a keen student of Constitutional Law. In the Assembly he was looked up by the non-official members as an authority on all questions relating to India's Defence. He was characteristically reputed for his weighty contributions to the debates and a judicious attitude in drawing inferences from given facts. He relied solely on the force of his argument in presenting his case to the House. What struck me most in him was the simplicity of his living, which was somewhat rare in men occupying high position in the generation to which he belongs. He, Dewan Bahadur Rangaswami Aiyangar and Dewan Bahadur Ramachandra Rao were the three great Parliamentarians from Madras whose pronouncements were always weighty and who were then greatly respected by all the members of the Assembly. Even now at this advanced age, Sir Sivaswami Aiyar is taking a very keen interest in all the

problems affecting the welfare of the Indian people and the future destiny of the Indian Nation. His is a life dedicated to the service of the country and serious studying of the many vital problems affecting the country's welfare and a clear lucid and forcible exposition of the same in the interest of the rulers and the ruled alike. He has a tremendous faith in the efficacy of constitutional means to achieve the political salvation of the Indian nation. He is probably one of the few survivors of the great school of the liberal politicians led by the late Sir Pheroseshah Mehta and Sir Surendranath Banerjee, Anandacharlu and other stalwarts of the 19th century.

May God give him the full period of longevity vouchsafed to a human being on earth and enable him to see with his eyes the consummation of his lifelong efforts, namely, the attainment by India of a status of equality with other free civilised nations of the world.

PADAMPAT SINGHANIA.

Cawnpore,
27th December, 1943.

I am glad to learn from your letter, dated 23rd December, that you have decided to celebrate, in a befitting manner, the 81st Birthday of the Founder of your school, Sir P. S. Sivaswami Aiyar. This illustrious personage is too well-known in our country for his brilliancy, acumen, talents and services rendered for the cause of his country and nation. May this function enable the students to imbibe lessons from the life of their great founder.

I must congratulate you for securing the co-operation of Rt. Hon'ble V. S. Srinivasa Sastriar, and Sir C. P. Ramaswamy Aiyar. A brilliant association like this has added much significance to the function and I am sure, it will be a unique success.

Thanking you,

Yours faithfully,
PADAMPAT.

M. PATANJALI SASTRI.

Krishna Vihar,
Luz, Mylapore,
2nd January, 1944.

MY DEAR HEADMASTER,

It is with great pleasure that I respond, to send a message on the auspicious occasion of your Founder's Satabishekam Celebration. Though I have not had the privilege of Sir Sivaswami Aiyar's intimate acquaintance, I have always been one of his ardent admirers. He had retired from active practice before I entered the Bar, but he had left behind a tradition of careful and thorough preparation of the causes entrusted to him, of a meticulously accurate presentation and a scrupulously fair advocacy.

Sir Sivaswami Aiyar's law was not a jealous mistress. He had wide and varied intellectual interests outside his legal work. He is well read in

Hindu Religious and Philosophical literature and his services to the cause of education in this province are well known.

On his public munificence I need not dwell in a message addressed to its principal beneficiary. And if the boys of Tirukattupalli have cause to be grateful for his philanthropy, the girls of Mylapore are no less beholden to him for the paternal care and watchfulness with which he guided their educational progress.

To few are given in the same measure as to Sir Sivaswami Aiyar the privilege and satisfaction of being able to look back on a long span of well lived and full-orbed life of achievement and service.

I wish him many happy returns of the day and your celebration all success.

Yours faithfully,
M. PATANJALI SASTRI.

THE HINDU THEOLOGICAL HIGH SCHOOL,
Masters' Association.

Madras,
3rd December, 1943.

We are indeed very glad that your School is availing itself of the opportunity afforded by the happy event of his birthday to honour this veteran statesman whose abiding interest in education has been a source of inspiration to us. He is associated with a network of educational institutions, for shaping the policy and building up of the prosperity of which he has been not a little responsible. The teaching profession owes him a deep debt of gratitude for espousing its cause at all times. It is but meet that we should give practical expression to the love and regard we bear this Grand Old Man of South India. We, the Teachers of the Hindu Theological High School, heartily associate ourselves with this function by sending our humble mite of Rs. 20.

T. S. SURYANARAYANA AIYAR,
Secretary.

RAJAH SIR ANNAMALAI CHETTIAR
OF CHETTINAD.

The Palace,
Chettinad,
30th October, 1943.

Sir P. S. Sivaswami Aiyar is easily one of the foremost public workers of his generation. As an eminent lawyer, as an Advocate-General, as a member of the Madras Executive Council, and later as a member of the Legislative Assembly, he has rendered valuable services to the country. He is a liberal politician with great faith in ordered progress. He has the courage of his convictions and would not hesitate to speak out boldly irrespective of results, if the occasion demanded it. He is a well-informed and constructive critic of the military policy of the Government of India. To the best of my recollection he was mainly responsible for the forma-

tion and establishment of the University Training Corps. His interest in the education and welfare of the younger generation is deep and abiding. His High School at Tirukattupalli, run on sound and up-to-date lines with hostel and other conveniences, will ever stand as a monument to his large-hearted generosity and as a constant reminder to those, who can afford, to be philanthropic in the service of good causes. May God vouchsafe him many more years of health and happiness to continue his good work.

S. R. M. ANNAMALAI CHETTY.

SIR M. VENKATASUBBA RAO.

'Krishnas'
Thyagarayanagar, Madras,
29th November, 1943.

Let me join in this public tribute to Sir P. S. Sivaswami Aiyar whose life has been one of noble achievement. As an eminent lawyer and distinguished politician he is widely known and of his discriminating generosity his school at Tirukattupalli will for ever be a memorable monument. But there is one circumstance about his singularly attractive career that has strongly appealed to me. He was a towering figure at the Bar when appointed to the Executive Council in 1912. When his term of office expired five years later—he was only about 53 then—he could have resumed practice but scorning the glittering prizes of the profession, wealth and fame, which he could have had for the taking, he resolved, adopting self-denial as his governing principle, to dedicate himself to public service, and since then his great judgment and mature wisdom have been at the country's disposal. Does not this provide for us a valuable lesson?

I wish him Happiness and many more years of useful service.

M. VENKATASUBBA RAO.

RAJAMANTRAPRAVINA A. V. RAMANATHAN,
Dewan of Bharatpur State.

My knowledge of Sir Sivaswamy Aiyar dates back to 1904 when as a student in the Madras Christian College, I learnt to admire him in the Madras legal circles and public meetings. He formed with the late V. Krishnaswami Aiyer and the Justice P. R. Sundaram Aiyer a distinguished trio. His sobriety, moderation and unique balance in the assimilation of western and eastern culture, will stand out as a monument in the history of Madras. His efforts for the indianization of the army and securing a military career for Indian youth will be writ large in the future history of India. He is living example of the perfect Indian gentleman, who has his feet on the terra-firma of Indian culture, while soaring high in the realms of modern progress.

A. V. RAMANATHAN.

Sir Vithal Chandavarkar,

41, Pedder Road,
Malabar Hill, Bombay,
27th December, 1943.

S. R. Balasubramanyan, Esq., M.A., L.T.,
Headmaster,
Sir Sivaswami Ayyar, High School,
Tirukattupalli, Tanjore District.

Dear Sir,

I am in receipt of your letter of 22nd December. I was very glad to hear that you have proposed to celebrate the 81st Birthday of the founder of your institution, Sir P. S. Sivaswami Aiyar. It has been the privilege of my family to have known Sir P. S. Sivaswami Aiyar for a very long time and we have always looked upon him as one of the greatest assets to the public life of India. It is very difficult nowadays to come across a man of his outstanding learning, ability and character. He has been a source of strength to many progressive movements in this country and I hope he will be long spared to us. I enclose a cheque for Rs. 25 as a donation towards the construction of the Commemoration Hall.

Yours sincerely,

V. N. CHANDAVARKAR.

Sir Mirza M. Ismail,
Prime Minister of Jaipur.

Jaipur,
Rajputana,
6th November, 1943.

It gives me very great pleasure to associate myself in the celebration of the 'Satabhishekam' of a very distinguished and highly esteemed fellow countryman.

Sir P. S. Sivaswami Aiyar has rendered services to the country in many fields not the least important of which is in the field of education. It is appropriate that, on the occasion of his 81st birthday anniversary which falls on the 25th January, 1944, the Sir Sivaswami Aiyar High School, Tirukattupalli, should celebrate the Founder's Day in a worthy manner.

There are few men in the country who possess the wide knowledge, the mature judgment, and the broad outlook of Sir Sivaswami Aiyar.

I have known him for many years from the time he was a member of the Executive Council. During recent years, I have had many opportunities of coming into close contact with him. My regard, and if I may say so, my affection, for him have gone on increasing with the passage of time.

Let us hope and pray that he may long be spared for his country, especially at the present difficult times through which it is passing, when the guidance of selfless leaders of his wisdom and vision will be of inestimable value to her.

MIRZA M. ISMAIL.

DEWAN BAHADUR K. SUNDARAM CHETTIAR,
Retired Judge, High Court.

2nd January, 1944.

On the memorable occasion of the celebration of the 81st birth-day of the illustrious founder of this High School, let me submit my tribute of respect and admiration to him through this short message. In the galaxy of India's great personages, Sir P. S. Sivaswamy Iyer occupies a prominent seat in the foremost ranks. In the noble profession of law, he spent a major portion of his lifetime, with unique distinction as a legal luminary of a rare type. A man of great erudition, sound common sense, and versatile talents, he rose to eminence, and acted as a shining star in the Legislatures and in high sphere of Government service. He had a passionate zeal in the noble cause of education, and demonstrated it by the establishment of this High School which is his monumental benefaction among several others. Selfless service to humanity in many ways, as he has done, is the best way of worshipping God, the bestower of all good. His exemplary life, scintillating with the glory of sacrifice and service, should serve as a beacon light. May the Almighty God shower His choicest blessings on him.

K. SUNDARAM CHETTY.

SIR T. VIJAYARAGHAVACHARIAR, K.B.E.,
Prime Minister, Udaipur State,
(Rajaputana).

Udaipur,
17th December, 1943.

I have known Sir Sivaswami Aiyar for over thirty years. For five years I had the privilege of coming into intimate contact with him when he held the local and municipal portfolio in the Madras Government and I was the Revenue Officer of the City. The outstanding impression left in my mind is his intellectual integrity. His judgment of men and affairs is not warped by prejudice or passion. He is one of the few men who are able to see things in the dry light of reason unswayed by emotion or personal feeling. He is not fond of making strong statements or emphatic assertions; his love of truth makes him see every side of a case. Impassioned advocacy is not in him; it is not consistent with his scrupulous adherence to exact facts and balanced judgments. The idols of the market-place have never swayed his perception.

I join the public of Tirukattupalli and the villages of which it is the centre in reverently congratulating Sir Sivaswami Aiyar on the close of eighty years of his life the major part of which has been devoted to public causes and public affairs.

T. VIJAYARAGHAVACHARIAR.

SIR V. T. KRISHNAMACHARIAR,
Dewan of Baroda.

Baroda,
12th December, 1943.

It is a sincere pleasure to join in the tributes paid to Sir Sivaswami Aiyar on the occasion of the completion by him of his 80th year of age.

Sir Sivaswami Aiyar has rendered distinguished services to the country in varied capacities. For many years he was a leader of the Madras Bar and for five a member of the Madras Executive Council. He has all his life belonged to the stalwart Liberal group which stands for high standards of rectitude in public life and works for communal harmony and the unity of India. He has also written on constitutional questions with wide knowledge in a spirit of dispassionate enquiry.

Impressive as this record is, one likes to think of him as a man-of his personality. Steeped in the highest culture of the East and filled with reverence for our ancient ideals, he has combined this with a critical study of all that is good in the literature and philosophy of the West. It is this keen interest in the things of the mind and spirit that is Sir Sivaswami Aiyar's outstanding characteristic.

To me it was a great privilege that I worked under him when he was on the Executive Council.

V. T. KRISHNAMACHARIAR.

DR. A. LAKSHMANASWAMI MUDALIAR,
M.D., F.R.C.O.G., F.A.C.S.,
Vice-Chancellor,
University of Madras.

Madras,
17th November, 1943.

It is in the fitness of things that the Satabhishekam Celebration Committee should publish a Souvenir volume on the life and work of Sir P. S. Sivaswamy Aiyar. Apart from the fact that he is the illustrious founder of a High School at Tirukattupalli, which is well-known all over the Presidency, he has been one of those silent forces which have, for well over forty years, contributed so much to the moral and material welfare of this great sub-continent. There are many others better fitted and better equipped than myself to speak about his many qualities of head and heart and of his varied activities. I will content myself by stating that Sir Sivaswami Aiyar has, in a life uniquely free from passion and prejudice, contributed not a little to that clear thinking and unprejudiced comment on many public questions vitally affecting the interests of the country. Not imbued with qualities which would have probably entitled him to the applause of the pulpit and the platform, he never hesitated to speak up and to speak straight when the occasion demanded. Of few within the last quarter of a century could it be said, with as much force as with Sir P. S. Sivaswamy Aiyar, that their contributions on the great problems of the day were such that they had little reason to feel qualms of conscience whether they could not have refrained from saying something or whether they might not have stated facts in a different manner. Sir Sivaswami Aiyar's interest in the academic activities of the Madras University have always been profound and continued. He was Vice-Chancellor of the Madras University under the Curzonion Act in the years 1916-18, but his interest has never flagged, and he continued to be an active member of the Senate, being one of its life members. A life so rich with accomplishments and so free from criticism

is a life of fragrant reminiscences not too often met with in this workday world, and young and old alike will join with those who are, with such devotion, celebrating his Satabhishekam. May he live long to guide us as one of our foremost leader-statesmen in the troubled times that await our country.

A. L. MUDALIAR,
Vice-Chancellor.

SIR RAGHUNATH P. PARANJPYE.

Purushottam Ashram,
Poona 4.
10th November, 1943.

Sir P. S. Sivaswamy Aiyar is one of the most respected and beloved elder statesmen of India. He has held high positions in various walks of life, but it is his blameless life, sense of public duty and deep scholarship that have endeared him to all. He studies all sides of a question before he speaks about it and therefore his words carry great weight even with those who may differ from him. Deeply religious as he is, he still brings his logical powers to bear upon the present problems of India.

In my opinion his most important contribution to Indian political life has been his lifelong insistence upon the defence problems of India. Most of our leaders are immersed in pure constitutional questions and have neglected this vital aspect of the India problem. He has studied, so far as an outsider can, all sides of the problem of the Defence of India. I have often felt that, if he were twenty years younger, nobody else among the non-official Indians would be so well-qualified to occupy the portfolio of Defence in the Government of India. In any case I trust that our countrymen would listen to this Nestor of Indian politics.

I join in wishing him many years of health and happiness.

R. P. PARANJPYE.

Vizianagaram Palace,
Benares U.P.,
November, 1943.

I consider it a great privilege to associate myself with the celebration committee by sending my humble message on this auspicious occasion. Sir Sivaswamy Aiyar is a personage of whom every Indian is really proud. He had filled many a responsible position with distinction and acted as India's ambassador before the League of Nations at Geneva and in every one of his dealings he definitely enhanced the glory and prestige of his country. A man of versatile talent, he is liked by everyone for his mastery of facts. It is but right and proper that the eight-first birth-day of such an

eminent Indian should be suitably commemorated and I congratulate the President and members of the Celebration Committee on their excellent undertaking and I wish it all success.

SRI VIJAYA,
(Maharaja of Vizaianagaram).

GEORGE S. ARUNDALE,
Adyar, Madras, India.

25th October, 1943.

I send my very best wishes on the auspicious occasion of the Satabhishekam of Sir P. S. Sivaswamy Aiyar. I have had the privilege of knowing Sir P. S. Sivaswamy Aiyar for many years and have always admired both his learning and his ability.

He has for long been a great figure not only in the life of the City of Madras, but no less in the life of the Presidency and indeed far beyond. I feel that the celebration will be a tremendous success, especially with the inauguration by the Rt. Hon. V. S. Srinivasa Sastri and under the presidentship of Sir C. P. Ramaswamy Iyer.

GEORGE S. ARUNDALE.

H. C. PAPWORTH, M.A., O.B.E., I.E.S.
Principal,
Presidency College.

Madras.

I feel that it is a great privilege to be invited to send a message of felicitation on the occasion of the celebration of the Satabhishekam of Sir P. S. Sivaswamy Aiyar. The function has been most happily and appropriately arranged to offer our congratulations and gratitude to one of the great men of South India, and its success has been assured by the presence and participation of two other brilliant men, the Rt. Hon. V. S. Sreenivasa Sastri who will inaugurate the celebrations, and Sir C. P. Ramaswamy Aiyar who will preside, both of whose services to education and public affairs have been unique and of inestimable worth. There must be but few Presidencies and few Universities which have produced in one generation such a trio of brilliant men.

I first met Sir P. S. Sivaswamy Aiyar when he was a Member of Council in the Government of Madras, and later when he was Vice-Chancellor of Madras University. His experience as a member of Government must have given him the thorough and inside knowledge of public affairs which clearly inspires his searching criticisms of present day conditions, which he occasionally contributes to the public and the press. I am, of course, only one of many long-standing members of Madras University who remember his services to higher education with deep appreciation.

My last close connexion with Sir P. S. Sivaswamy Aiyar was in 1940 when, as Principal of Presidency College, I had the privilege of leading the celebrations which commemorated the centenary of the foundation of the College. Sir P. S. Sivaswamy Aiyar wrote his reminiscences in an article in the Centenary Commemoration Book, and showed his pride in being an old student of Presidency College.

I am delighted to have this further opportunity of expressing my gratitude to him, and of joining my felicitations to those which thousands of his friends will offer him on his 81st birthday.

H. C. PAPWORTH.

J. D'Souza, S. J.,
Principal,
Loyola College.

Loyola College,
Cathedral P.O., Madras.
9th December, 1943.

I greatly appreciate the privilege of being asked to write a few words in honour of Sir P. S. Sivaswami Aiyar for his 80th Birthday Souvenir volume. Few students of contemporary affairs in India will fail to admire the dignity, the high purpose, and the singular consistency of his long public life. From the distant days when he came into wide prominence as Member of the Governor's Executive Council till the present day, he has been before the public eye. Throughout this long period, all that he has said and done have been marked by a rare prudence, unfailing tact and at the same time by courage and fairness. He has been a brilliant lawyer, a successful administrator, a munificent patron of Education, a scholar of wide interests and remarkable command over language. He has been a persistent and as it turns out, an extra-ordinarily far-sighted champion of the Indianisation of the army and of military training for the youth of India. In every role he has shown the vigour of his intellect and the generosity of his purpose. He has earned the deep respect of even those who have not agreed with him.

At 80 years of age, his mental alertness and physical vitality are astonishing. Every event of public importance brings forth his weighty comment. Indians of all provinces and communities are proud of the lustre which his character and attainments have brought to the whole country and will pray God that his wise guidance may be with us in the momentous years ahead.

J. D'SOUZA, S.J.

Rao Bahadur C. S. Srinivasachari, M.A.,
Professor of History and Politics,
Annamalai University.

Annamalainagar,
16th November, 1943.

It is an honour and a duty on the part of all teachers and students in South India to associate themselves with the Satabhishekam Celebration of our great *savant* and scholar-statesman, Dr. Sir P. S. Sivaswamy Aiyar. Himself the embodiment of deep learning, discerning wisdom in political

and other matters and unparalleled rectitude in conduct and expression, Sir Sivaswamy Aiyar has been a beacon light to the scholar, the publicist and the statesman alike. His discerning philanthropy functioning unostentatiously from decades, has centred round two sound educational institutions which have been shining forth as models of their kind.

I join with the multitude of admirers of this great and noble soul, in praying for his long and healthy life and for a broadening continuance of public service by him.

C. S. SRINIVASACHARI.

Dr. T. S. S. Rajan,

Tiruvengimalai,
Manamedu Post,
Trichinopoly,
7th November, 1943.

Dear Sir,

Your letter of the 29th ultimo. I am enclosing a few words of what I know of the great soul. If you find it worthwhile you may include it in the souvenir.

'I have not had the good fortune to call myself a friend of Sir P. S. Sivaswami Aiyar. As a young man at school, I have read of him as a busy lawyer with a roaring practice at the bar at Madras. As a politician I have read his speeches, writings and utterances with respect and regard due to his eminence in public life. Age has not dulled his reactions to events of public importance. In fact it is the other way about. He is alert and sensitive and has the courage of his conviction to say and write what he feels. A life lived well and nobly is no mean achievement in our country. I differ from him in the solution he suggests for the political ills of our country. Perhaps I dream when he sees facts. Yet I have always held him in great regard for the many qualities of his head and heart. I have had two occasions to meet him and discuss matters with him. I consider it a privilege to have known some of the working of his mind on men and matters. His generosity and the choice of his objects of service are worthy of example. He is moderate politician of the old school with a levelheadedness that never fails to take into account the difficulties of the situation, but nonetheless his patriotism is pure and genuine. As a medical man I have always admired his stand with regard to birth-control problems. May he live long!"

T. S. S. RAJAN.

Mr. V. R. Ramachandra Dikshitar, University of Madras, and President, Old Pupils' Association, Sir Sivaswami Ayyar High School, Tirukattupalli writes :—

Sir P. S. Sivaswami Aiyar occupies a foremost rank in the galaxy of great men of India. Coming from Palamaneri, a village in the Tanjore

District, he is the pride not only of his own community but the whole of India. Alike in length of life and brilliant achievements he surpasses many of his contemporaries in this province. He is so great a lawyer that very few have realised his influence on the lawyers. As a statesman, and administrator he has won the admiration of all. He is one of the greatest thinkers of this period, the reformer who has done much to mould the Hindu Society, even the fashion of dress, food, music and the like; yet he is moderate and cautious.

Sir Sivaswami Aiyar belongs essentially to the class of scholars who have abiding interests in Arts and Letters. Even to-day he is the most well-informed person on any subject of value and importance. He is genuinely pious, noble and virtuous.

To him chiefly is the credit of bringing home to his compatriots the greatness of Sanskrit learning and culture. He has done his best to popularise the Sanskrit Studies in our province. But his greatest acts are the founding of a High School at Tirukattupalli very near his native place and a National Girls High School in Mylapore, Madras, which have attained a great name among the educational institutions. These schools and a hostel at Tirukattupalli named after his noble wife Kalyani, will be remembered by the posterity as the great monuments in memory of one whose integrity of purpose, deep patriotism and personal sacrifice have compelled his countrymen to respect him and to look to him as their unfailing guide.

V. R. R. DIKSHITAR.

WOMEN'S INDIAN ASSOCIATION. Mylapore, Madras.
13th January, 1944.

President:
Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.
Hon General Secretary:
Sri S. Ambujammal,
Joint Secretary:
Savithri Rajan, B.A.

We take this opportunity to give expression to our feelings of love and gratitude on the 81st birthday of Sir P. S. Sivaswami Iyer, a well-known friend and benefactor of women. He is one of those, rare, great and good men who holds the view that women, if given education, freedom and responsibility could distinguish themselves in all spheres of human activity and that sex should never be a barrier to the acquisition of knowledge and the holding of responsible position in society. It may be said that his life and his personality is a happy combination of the best in the east and the west. Among the South Indians he is the one man who has spent his all upon education of both boys and girls, particularly on women's education, realising that education is the foundation of all progress. His selfless and unique service in the field of education and in public life of this country will ever be remembered with love and respect. We may call him a real Sanyasi who animated by the spirit of ancient Rishis and Sages renounced his wealth

and his comforts for the benefit of the society at large. He has thus set a noble and inspiring example to his countrymen. May we, therefore, on this auspicious occasion of his 81st birthday pray to the Almighty for his health and long life.

S. MUTHULAKSHMI REDDI,
President.

THE RAMAKRISHNA MISSION STUDENTS' HOME:—

In more ways than one the Ramakrishna Home is indebted to Sir Sivaswami Aiyar. Its staff and alumni can never forget how he has watched and helped its growth right from its inception. We are proud to count among the honorary workers of the institution, old pupils of his Tirukattupalli High School who are as good as gold.

Sir Sivaswami Aiyar's life has been one of singular beneficence to the country in numerous fields and most of all in the field of education. Our prayers go to the Lord that his noble example might stimulate others to do likewise.

May he be spared to us for the full term of 100 years to help and guide us, and may he live to see the new India of his dreams.

G. K. SESHAGIRI,

President and Trustee, Sri Vigneswara Sangita Sabha, Ganapathi Agraharam, Tanjore District:—

The Members of the Sabha offer their respectful felicitations to Sir Sivaswami Aiyar on his 81st Birthday and have resolved to name the street leading to the proposed "Kuppuswami Sastri Hall", as *Sir Sivaswami Aiyar Street,* as a token of their humble appreciation of the inestimable services of Sir Sivaswami Aiyar in various fields of public activity, especially in the cause of education and his unique example of a planned life of devotion to duty, to correct scholarship, exact standards and generous benefactions.

G. SRINIVASA IYER,
High Court Judge (Retd.),
Mysore.

Basavangudi,
Bangalore City,
19th November, 1943.

DEAR SIR,,

I am obliged to you for giving me the opportunity of sending a message of good wishes on the occasion of the Satabhishekam of Sir P. S. Sivaswami Aiyar. My friendship, though not long, has been fairly close for the last few years and I entertain the highest regard for his keen intellect, great learning and high character.

He does not miss reading the Bhagavad Gita, the Ramayana, the Bhagavata, the Upanishada and classical works in Sanskrit and English even for a day. He is always eager to read all the recent best books on Philosophy, Science, Literature and Politics. It is remarkable that he should carefully read, at this age, pages after pages of Gibbon, Tolstoy, Milton, Tennyson, etc. Whenever any friend goes to him, he reads important and beautiful passages thus making him share the pleasure. He possesses one of the biggest private Libraries and spends large sums in augmenting the same.

His memory is something exceptional as till very recently, he was able to repeat verse after verse from Kalidasa, Bhavabhuti, Murari, Bhagavatam, Manu and other works.

He achieved the topmost rank in the profession and like his intimate friend and class-mate the late Mr. V. Krishnaswamy Iyer, he was a Member of Council, for five years. He did very substantial work as Vice-Chancellor of one of our Universities and also as a member of the Sandhurst Committee.

He has travelled widely and is one whose views command the respect of one and all in India. His munificent endowments for the education of boys and girls is his greatest Dharma and will perpetuate his glory in South India.

He is a very sincere and sympathetic friend and I wish him long life, good health and all happiness.

G. SRINIVASA IYER.

THE HINDU HIGH SCHOOL MASTERS' ASSOCIATION,
Triplicane, Madras :—

The members of our Association offer their loyal homage to Dr. Sir P. S. Sivaswami Aiyar on this auspicious occasion.

We wish the function every success.

R. SRINIVASA IYENGAR, B.A., L.T.,
Headmaster, Sarvajana High School, Peelamedu, Coimbatore :—

I owe so much to your Founder that I am in duty bound to pay homage to him on this festive occasion of *Satabhishekam*.

Justice,
N. CHANDRASEKARA AIYAR,
Madras.

Sir P. S. Sivaswamy Aiyar is one of the most distinguished sons of India. As a lawyer, he was famous for his legal learning, and accurate

reasoning. As a member of Council, he displayed a very high standard of integrity and sturdy independence. As a legislator he was well-known for his sober advocacy, sane views, and his scrupulous fairness to his opponents. As a Statesman, he has given proofs of true patriotism, and farsighted sagacity. Always urbane, courteous, sweet, dignified, loyal to his friends and charitable to his opponents, with no reproach against any one and kindly to all, he has ever been a gentleman to his finger-tips. Though conservative in habits, and religious in outlook, he has been receptive to new thought and ideas and quite friendly to modern men and manners. Throughout his life, he has set an example of habits of study and self-discipline which many of us would do well to follow. And today, at the age of eighty, he is as keen a student as he was known to have been in the days of his early career at school and college. He has given abundantly of his money and time for the promotion of education. The High School at Tirukattupalli and the National Girls' School at Mylapore are standing monuments of his philonthropic generosity. Sir Sivaswamy Aiyar is an ideal Indian, typifying in himself a harmonious blend of the best qualities of the East and the West. And today he occupies a unique position in Indian Society, honoured alike by the people and Government. That God should give him sound health during the remaining years of his life so that he may serve as an exemplar for many more years to his countrymen is the earnest prayer of all who have come into contract with this scholar-statesman-citizen.

N. CHANDRASEKHARA AIYAR,
27—1—1944.

K. S. Ganesh Aiyar,
Dt. & Sessions Judge, Negapatam.

Dated *27th January, 1944.*

Dear Sir,

I feel greatly honoured by your kind invitation to participate in the rare and auspicious occasion of the Sathabhishekam of our distinguished countryman Sreeman P. S. Sivaswami Aiyar Avergal. "May he be Blessed by Providence". But for pressure of work, I should have deemed it my duty to be present with you on such an unique occasion.

To live to a Satabhishekam is indeed a very rare fortune, and to be up and doing in bodily health and vigour of mind a real blessing. We rejoice over it and wish that Lady Sivaswami Aiyar could have been with us to enjoy this happiness on this plane of existence.

Great and varied are the attainments of our esteemed knight and equally varied the spheres of his noble work.

A great Sanskrit scholar, a brilliant lawyer, a safe politician and last but not least, an educational philanthropist, who has given his almost all for the furtherance of education of our boys and girls.

A calm Advocate-General, a most conscientious member of the Executive Council, a sagacious Vice-Chancellor, and what has evoked most the

admiration of us all, the daring and conspicuous ability and clarity with which he led the public through the intricate mazes of military finance.

Though born with a silver spoon, bred up therewith, floating in the high tide of public esteem, he was ever mindful of the needs of his fellow-men and dedicated his best to the service of humanity.

With heartfelt gratitude to Providence and obeisance to the Sreeman, I join you all in praying for his continued health and happiness for ever and ever.

Yours sincerely,
K. S. GANESA AIYAR.

LT. COL. K. G. PANDALAI,
M.B.C.M., F.R.C.S.

'Binfield',
Poonamallee High Road,
Kilpauk, Madras,
23rd January, 1944.

DEAR SIR,

As an admirer of Sir Sivaswamy Aiyar, I wish to send you my best wishes for the success of the Satabishekam Celebrations organised by you in honour of the Founder of your School and my hearty congratulations on his attaining the great and venerable age which he has reached. His life's work is a source of inspiration for all of us and we pray that the Almighty may preserve him in good health and cheer for many more years to come.

Yours truly,
GOPINATH PANDALAI.

S. RAMASWAMY IYER, B.A., B.L.,
Advocate,
42, Advocates' Chambers, High Court.

Sundareswarar Street,
Mylapore,
26th January, 1944.

To

The Secretary,

Sir Sivaswami Iyer 'Sathabhishekam' Celebration Committee.

SIR,

I desire to associate myself with the celebrations on the happy occasion of the eightieth birth day of Sir Sivaswami Iyer and to pay my humble tribute to him.

It was my good fortune to have had an opportunity very long ago of knowing him at close quarters when in November, 1911, I was engaged as his junior in a big appeal heard at Tinnevelly and we went there and stayed together for a week. His courtesy, consideration and encouragement made such a deep impression on me that I cannot forget them and am never

tired of speaking about them to my friends. I have always felt that it was not merely a pleasure but an education and a moral elevation to have known him. Since then my respect and reverence for him have grown and are unbounded. It is his unique and great good fortune that respect and reverence for him are widespread and in fact universal in a generation which is inclined to be very critical of contemporaries, especially of men risen to fame and position. He is perhaps the one person of whom we can say with confidence that he has no detractors and enjoys an almost complete immunity from adverse or carping criticism. This is unusual but his virtues and merits both singly and in combination are also unusual. Those who know him well cannot fail to be struck by his discipline in thought and conduct, care in planning his life and activities, fairness to and consideration for others' views and interests, freedom from unreasoning sentimentality and prejudice, firmness of conviction, courteous directness in speech combined with complete dependability in action. To these great moral qualities he adds intellectual powers and aesthetic and critical faculties of a high order as well as deep and extensive study. What will endear him for ever to his countrymen is, however, his great social sense, patriotism and public spirit and above all his philanthropy and munificence not simply doled out but carefully conceived and laboriously planned and worked out to the last detail. By this imposing array of great qualities and virtues rarely found in such splendid combination, he stands head and shoulders over his fellow-countrymen to whom his example will for ever be a shining light to follow.

I remain,
Yours sincerely,
S. RAMASWAMY IYER.

26—1—1944.

DR. P. SUBBARAYAN.

White's Garden,
Royapettah,
Madras.
22nd January, 1944.

DEAR SIR,

Thank you for your kind invitation to the Satabishekam of the Founder of your High School, on the 26th of this month. I am sorry that I am not able to be present on the occasion. Sir Sivaswamy Aiyar has given his all for your school and the Girls' School at Mylapore. By this generosity he has proved his abiding interest in the growth of a sound system of education both for boys and girls. I remember with joy my visit to the School in 1927. I know it has grown since then. It has always been one of the best private-managed schools and I am sure is as popular as it was in those days. I herewith send a message of goodwill to Sir Sivaswamy Aiyar and, may he live long to see the work that is being done in the two institutions which he has founded and see them both grow from strength to strength, is my prayer. I am glad you are having two such distinguished countrymen of ours to inaugurate and preside over the functions. They are great friends

of Sir Sivaswamy Aiyar, and I am sure, will be able to recount to you the great qualities of your benefactor.

Yours truly,
P. SUBBARAYAN.

BHAGAVAN DAS,

Shanti Sadan, Sigra,
Benares Cantt.,
22—1—1944.

I have your invitation for the Satabhishekam of my very kind friend Sir P. S. Sivaswamy Aiyar. Many thanks. I wish the function all success.

Kindly convey to Sir Sivaswamy my greetings, hearty congratulations on his entrance into his 81st year and sincere good wishes for 20 more returns of his birthday.

Yours sincerely,
BHAGAVAN DAS.

President.
BENGAL LEGISLATIVE COUNCIL.

Calcutta,
23rd January, 1944.

In the midst of depressing darkness Sir P. S. Sivaswami Aiyar is a beacon light, who by the mercy of Providence has yet been spared to the nation to inspire it and to guide India to her destined goal of Freedom. In his long career as a jurist, as a statesman and a social worker Sir Sivaswami has set before his countrymen the high ideal of patriotism and of selfless devotion to duty. The youth of India would profit immensely by pursuing that ideal and drawing inspiration from a life so pure and every moment of which has been dedicated to constructive work.

B. P. SINGH ROY.

SIR F. E. JAMES.

Scindia House,
New Delhi,
15th January, 1944.

DEAR SIR,

I have had the pleasure of knowing Sir Sivaswami for a number of years, and I am very glad to be given this opportunity of paying a warm tribute to his varied and useful services to his generation in his mother-land. I hope that your celebrations will be a success. I very much regret that I am not able to take part in these personally.

Yours faithfully,
F. E. JAMES.

C. Rajagopalachariar,
Ex-Premier of Madras.

Madras,
18th January, 1944.

Dear Sir,

May I tender my tribute also at the Satabhishekam ceremony of Sir P. S. Sivaswami Ayyar when so many admirers will send their loving messages? He is one of whom South India is justly proud. His life and character and the manner in which he has divested himself of everything he had by way of possessions and given away all for public benefit must serve as a shining example for generations to come. It is a greater endowment than even the property he has left for the benefit of young men studying in Tirukattupalli. May the remaining years of his life be blessed with all that Divine grace can give to such noble souls.

Yours sincerely,
C. RAJAGOPALACHARI.

P. S. High School, Mylapore,
18th January, 1944.

SIR SIVASWAMI AIYAR'S SATABHISHEKAM CELEBRATION.

Message from
The P. S. High School Masters' Association.

On the occasion of the Satabhishekam celebration of Dr. Sir P. S. Sivaswami Ayyar, K.C.S.I., C.I.E., LL.D., the members of the P. S. High School Masters' Association, urged by a sense of duty and privilege as well, beg to convey their respectful and sincere felicitations. What particularly draws the members of the Association closer to Sir Sivaswami Aiyar is the fact that, during his distinguished stay in Mylapore for the past 30 years and more, he has been taking a warm interest in the affairs of the school, and in March, 1943, he even condescended to preside over the School Founder's Day. With grateful feelings, the members of the Association regard Sir Sivaswami Aiyar's sincere endeavour in the bleak year 1942 when, with a sympathy born of native generosity for the profession, he, as President, Managing Committee of the National Girls' High School, Mylapore, led a deputation of Managers of Secondary schools in the City to wait on the Director of Public Instruction, Madras and brought hope and assurance to the hearts of teachers quaking with fear and uncertainty.

It is the prayer of the Members of the Association that the gallant knight may long be spared by the Merciful Almighty so that he may continue to render selfless service in the cause of education.

Ever remaining, with grateful hearts and sincere feelings,

The Grand Old Man's Devoted Admirers,
The Members of the P.S.H.S. Masters' Association.

Sir M. Visvesvaraiya, K.C.I.E., Bombay,
18th January, 1944.

Having known Sir P. S. Sivaswami Ayyar for over thirty years, I wish to pay, on the occasion of his eightieth birthday, my tribute of appreciation and admiration for his varied services and the important part he has played in the public life of his country.

It is as an eminent lawyer that he first came into prominence in Madras. He entered Government service as Advocate-General and later rose to, and held for the usual term of five years, the office of a Member of the Madras Executive Council.

After retiring from Government service he became an elected member of the Indian Legislative Assembly in Delhi. In that Assembly he impressed the public with his deep knowledge of public questions, eloquence and sober views. While in Delhi he made a special study of Defence problems. He was also a Member of the Indian delegation at the Session of the League of Nations at Geneva.

He took special interest in University education and was Vice-Chancellor of the Madras University for three years and also of the Benares Hindu University for a short term. His greatest service and sacrifice to the cause of education was the establishment of a High School in his native town which he maintains at his own expense.

Sir Sivaswami has travelled extensively, thought hard, and written much including a book on Indian Constitutional problems. He is a tireless reader of new publications and has a unique grasp of Indian public questions and of world problems. In politics he has been a liberal and moderate, has always kept a cool head and a firm judgment, and his thoughts have ever been in tune with all that is true, pure and really great and good. He has lived long and lived nobly, and his countrymen will wish him health and happiness in the evening of his life.

M. VISVESVARAIYA.

Rao Sahib R. Swaminatha Aiyar,

Retired Headmaster, Kumbakonam:—

My best wishes for the prosperity of the school in an ever increasing measure and for the complete success of the celebrations.

N. R. Kedari Rao, M.A., L.T.,

Teachers' College, Saidapet:—

Who does not remember his famous "Kamala Lectures"? Who can ever forget his epoch-making contribution to the constitutional problem of India? One of the soundest of scholars, both in English and in Sanskrit Sir Sivaswami Aiyar is the personification of the classical qualities of

reason and commonsense and of the abiding qualities of life—Beauty, Utility and Truth. It is our humble prayer that God should grant him the full span of a hundred years—for the greater service of our country.

P. C. DHARMA,

Benares Hindu University :—

" Wish celebration's success"

KHAN BAHADUR P. KHALIFULLAH SAHIB, Roseland, Pudukkottai, thanks the President and members of the Satabhishekam Celebration Committee for their kind invitation to the Satabhishekam of the Founder of Sir Sivaswami Aiyar High School. He wishes the function all success.

K. SANKARA MENON,

Headmaster, The Besent Theosophical School, Adyar:—

Wishes for the success of the function and tribute to the great Founder.

RAO BAHADUR N. R. BALAKRISHNA MUDALIAR,

Superintendent, School of Arts and Drafts, (Retired) :—

I wish and pray and am sure the function will end very successfully. I heartily pray my old friend Sir P. S. Sivaswami Aiyar should live for 100 and more years.

" Bhakta Mani " R. S. SANKARIAR,

Retired District and Sessions Judge, Madras Civil Service :—

I feel highly honoured by your kind invitation. May Almighty Bless the happy unique celebrations with grand success.

SIR JNAN CHANDRA GHOSH, Kt. D.Sc., F.N.I.,

Director, Indian Institute of Science, Bangalore :—

I regret very much that I am not able to attend the Satabhishekam of the Founder of Sir Sivaswami Aiyar High School on the 26th January, and on the 6th and 7th February, 1944. I wish the celebrations every success. I also take advantage of this opportunity to pay my homage and best regards to Sir P. S. Sivaswamy Aiyar.

T. S. Natesa Aiyar,

Pudukkottai:—

I pray for the healthy and happy life of the Founder and I wish the celebrations prove a complete success.

Diwan Bahadur G. Narayanaswamy Chetty, C.I.E.:—

I thank you for your kind invitation for the Satabhishekam of the Founder of the school, Sir P. S. Sivaswamy Aiyar. I wish the function all success.

V. Rangaswami Aiyangar,

Headmaster, A. C. High School, Pallatur, Ramnad District:—

I thank you very much for your kind invitation to attend the Satabhishekam of the illustrious founder of your High School—Sir P. S. Sivaswami Aiyar.

I wish the function all success.

C. Ranganatha Aiyar, M.A., L.T.,

Secretary, The Anantapur District Teachers' Guild:—

I wish the function all success. Sir Sivaswami Aiyar has, by his philanthropy to the cause of education, shown to other wealthy persons the right direction in which wealth should be utilised.

Prof. S. K. Yagnanarayana Aiyar,

I wish the function all success.

His Holiness Kasivasi Saminatha Thambiran,

Tirupanandal:—

We wish the function all success.

The Secretary,

Bar Association, Mayavaram:—

The Bar Association, Mayavaram, respectfully send their felicitations on the happy occasion of the Satabhishekam of Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., LL.D., and pray for his long life and prosperity.

K. S. RAMASWAMI SASTRI:—

Kindly convey to Sir Sivaswami Aiyar my Pranamam and ask him to bless me.

RAO SAHIB S. VAIYAPURI PILLAI AND P. N. APPUSWAMI AIYAR:—

Sir Sivaswami Aiyar adorns South India, as a priceless jewel. His life is an ideal to many in our land. His Satabhishekam, therefore, should be a festival worth celebrating by all the people of the Tamil Nad.

A. KRISHNASWAMI VANDAYAR,

Vice-President, Dt. Board, Tanjore:—

I wish the function a grand success.

DR. T. M. P. MAHADEVAN,

Joint Secretary, Indian Philosophical Congress, Madras:—

I wish the celebrations in connection with the Satabhishekam of Sir P. S. Sivaswami Aiyar every success.

SIR SERAY MAL BAPNA, Kt., C.I.E.,

Prime Minister, Alwar, Rajputana:—

I thank you very much for your kind invitation to attend the Satabhishekam of Sir P. S. Sivaswami Aiyar and regret very much my inability to attend it owing to distance.

With my best wishes for the long life of the revered Founder of the school.

MIMAMSAKARATNA V. A. RAMASWAMI SASTRI, M.A.,

Siromani, Head of the Department of Sanskrit, University of Travancore:—

I am extremely glad to receive your kind invitation for the Satabhishekam ceremony of Sir P. S. Sivaswami Aiyar and I am very grateful to you for the rare honour.

I am sending you herewith enclosed a few verses composed by me in praise of this important function. May I request you to submit them to Sir P. S. Sivaswami Aiyar for favour of his kind perusal and acceptance?

MESSRS. K. SUBRAMANIAN AND A. APPADORAI,

Loyola College, Madras:—

We humbly associate ourselves with the general rejoicing that Sir Sivaswami Aiyar has been spared to us so long, and with the general hope that the rare combination in him of meticulous scholarship, scrupulous statesmanship and unostentatious philonthropy may long continue to be a benefit to the community and a source of inspiration to the younger generation.

V. SOUNDARARAJAN, B.A., G.D.A., R.A.,

Registered Accountant, Mylapore, Madras:—

I wish the function a grand success as the occasion richly deserves.

SRIMATHI S. CHELLAM, M.A., L.T.,

Headmistress, The National Girls' High School, Mylapore, Madras:—

The Staff Association, National Girls' School, Mylapore, convey their respectful and cordial greetings on the occasion of the celebration of the 81st Birthday of Sir Sivaswami Aiyar and sincerely pray that he may be spared to us for a long time in health and strength to serve the country and the institutions that are dear to his heart.

O. S. KRISHNAMURTHY,

Medical Directorate, G.H.Q. (I), New Delhi:—

It had been my privilege and pride (even now) that I am an Old Pupil of the beloved institution. The happy days I spent are still green in my mind. I have very great respect for the Founder and all appreciation for those who kept things nicely.

How I wish I were there to physically participate in the Gala atmosphere! I wish the grand function every success.

T. R. CHINTAMANI,

Madras University:—

I hope and trust the function will be such a successful one as it eminently deserves.

V. R. Ramachandra Dikshitar, M.A.,

Lecturer in Indian History and Archaeology, University of Madras :—

I wish the celebrations all success.

Masters' Association,

T. T. V. High School, Madras :—

We appreciate the invaluable services rendered by Sir Sivaswami Aiyar to the cause of education and we fervently pray to the Lord to vouchsafe for him many more years of such useful and active life.

N. Sundaram, M.A.,

Deputy Assistant Controller of Military Accounts Burma Government, Kolhapur, Bombay Presidency:—

I join with the thousands of students of the school in wishing our illustrious Founder many returns of his Birthday.

I hope the celebrations will prove a grand success.

S. Ramachandra Rao,

Central College, Bangalore:—

Every South Indian must rejoice on this happy and auspicious occasion. By his high intellectual attainments, nobility of thought and sterling independence, Sir Sivaswami Aiyar stands like a giant in Indian contemporary politics.

May he live long and continue to be a source of inspiration to those around him.

K. Balasubramania Aiyar, B.A., B.L.,

Advocate, Mylapore :—

I am glad that a very large number of people will assemble there to do honour to our revered leader, who is an ornament to our country and whose life furnishes an illustrious example, which all should try to emulate from even a humble distance. His spotless purity of character, his intellectual honesty, his patient industry, sober and impartial judgement, his distinguished services, his well-planned life and above all, his unexampled generosity in the munificent endowments he has made for the Tirukattupalli High School and for the National Girls' High School at Mylapore, have endeared him to us all and have engendered in our hearts feelings of profound admi-

ration and reverence for him. I am happy that two of our greatest sons of India are participating in this function and will pay their eloquent tribute to his qualities of head and heart.

May the Grand Old Man live long is the humble prayer of his sincere and devoted admirer.

RAJAMANTRPRAVINA A. V. RAMANATHAN,

Bharatpur, Rajputana :—

I wish it were possible for me to be present there as I would have had the unique privilege of paying homage at the same time to my four elders, namely to Sir Sivaswami Aiyar, the Rt. Hon'ble V. S. Srinivasa Sastriar, Sachivottama Sir C. P. Ramaswami Aiyar and Sri T. R. Venkatarama Sastri. Distance and work here prevent me from being there in body. I am there in spirit and devotion with prayers to God to preserve for us these great elders and the principal guests for a long series of years to come.

S.I.T.U. PROTECTION FUND, LTD.,

Triplicane, Madras :—

The members of the Protection Fund offer their loving homage to Dr. Sir P. S. Sivaswami Aiyar on this auspicious occasion.

We wish the function every success.

K. V. MUTHUKRISHNA CHETTIAR,

Managing Director, The Dindigul Sri Kannikaparameswari Bank Ltd., Dindigul :—

I pray that the Satabhishekam Celebration and other functions may be successfully completed and that Almighty the Great will give you all kinds of assistance in bringing your institution to a high stage.

DEWAN BAHADUR K. S. RAMASWAMI SASTRI :—

Sir Sivaswami Aiyar is a great man, a good man, a godly man. He is a perfect gentleman, a man of keen mind and noble heart, a munificent giver. He is at one and the same time a staunch Hindu and a patriotic Indian and a man of cosmopolitan culture. I deem it to be a privilage to offer this tribute of respectful admiration. I wish the celebration every success.

Ar. L. V. Natarajan Chettiar,

The Vysya Mills, Coimbatore:—

I associate myself warmly with you all and pray for the long life and prosperity of the great Founder of your school and wish your function every success.

E. Vinayaka Row, B.A., B.L.,

Advocate, Mylapore, Madras:—

I wish the function all success.

S. Mahalinga Aiyar,

Managing Director, The Kumbakonam Bank, Ltd.:—

I am one of the distant but deep admirers of that noble and revered gentleman, whose greatnenss has many aspects and whose benefactions have been abundant.

S. Nityanandam, B.A. (Hons.),

District Organiser, National War Front, Salem:—

Though I would very much like to be present on the occasion, I am unable to do so on account of pressure of work here. I wish all the functions connected therewith success.

Gulam Dastagir Sahib,

Divisional Inspector of Schools (Retired), Bangalore:—

I wish the function every success.

V. S. Gopalakrishna Aiyar,

Headmaster, Sir M. Ct. M. High School, Purasawakam, Madras:—

My heart is one with you in sending fervent prayers to the Almighty that the revered Founder of the School should live for many more years in perfect health, peace and joy to lead from strength to strength your school as well as other educational institutions under his parental care.

I wish the function all success.

PROF. K. SWAMINATHAN,

'Dharmalayam', Madras:—

Please accept my best wishes for the success of the celebrations in connection with the Satabhishekam of Sir P. S. Sivaswami Aiyar.

K. CHANDRASEKARAN,

Ashrama, Luz, Mylapore:—

To-morrow and day after, your place will be witnessing jubilant scenes in honour of your beneficent Founder and our venerated countryman's 81st Birthday. Let me assure you how much I feel the uniqueness of the occasion in the annals of our country. Indeed no other public man of South India has lived so full and well as Sir P. S. Sivaswami Aiyar. A keen student all his life, he alone among our distinguished publicists keeps a young mind in spite of the weight of years.

I deem it one of my cherished privileges in life to have known him somewhat closely. He has shown me the attention due to the son of an early friend of his in the eventfully long career given to him.

May your school fulfil all the expectations of the generous founder —is the only humble prayer of a good friend.

CELEBRATIONS AT ALLAHABAD.

Tributes paid to Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., on the occasion of his eightieth birthday celebrated by the South Indian Association, Allahabad, on January 25 which was attended by prominent citizens of Allahabad including the Rt. Hon. Sir Tej Bahadur Sapru, Mr. Justice Ismail, Mr. Justice Mathur, Mr. Harischandra, I.C.S., District and Sessions Judge, Mr. C. S. Venkatachar, I.C.S., Commissioner, Dr. Amaranatha Jha, Vice-chancellor, Dr. Tarachand, Prof. K. S. Krishnan, Prof. K. R. R. Sastry, Rai Bahadur Bhagwati Saran Singh of Anapur and several others. Mr. Munshi Iswar Saran presided over the function.

Mr. Munshi Iswar Saran said: It is indeed a great pleasure and I am indebted to Rai Bahadur Bhagwati Saran Singh for giving me the opportunity of associating myself with this pleasant function. It was in the first Central Legislative Assembly of which Sir P. S. Sivaswami Aiyar was the most distinguished member that I had the privilege and the honour of coming into close contact with him. Perhaps those of you who are interested in politics know that at that time Sir Tej Bahadur Sapru, one of the most distinguished Law Members, was holding office and I am sure he will tell you from his knowledge of Sir Sivaswami Aiyar more than I can. In spite of all differences of opinion everybody recognised Sir Sivaswami Aiyar's great ability, great urbanity, great courtesy and everybody recognised that he was a patriot, that his motive was pure, his purpose was noble.

Though he did not belong to the forward school of political thought, everybody had the highest respect for his patriotism and for his desire to serve the country. Sir Sivaswami is very cautious and very careful. He has a constructive genius and he has a practical turn of mind. There are very many things which come to my mind but it is enough for our purpose to say that here is a man who lives a noble life, a straight life, an unselfish life, a man of ability, a man of patriotism, who is not merely a politician but also a statesman. We hope and pray that he may live long to serve India according to the best of his light and conduct. We need such men and we are all happy that he is still amongst us.

Sir Tej Bahadur Sapru *said*: Mr. Chairman and friends, I consider it a great privilege that I should have been called upon to address you very briefly on the career of Sir P. S. Sivaswami Aiyar—a career which covers 40 or 50 years. As happens in the case of many brilliant men he graduated in Law. That was a time when the Madras Bar was represented by giants like Sir V. Bashyam Iyengar and Sir Subramania Aiyar and Sir Sivaswami belonged to the second generation of those giants represented by himself, the late Mr. V. Krishnaswami Aiyar and Mr. Justice P. R. Sundara Aiyar. There was scarcely a case of importance in which one or other of these three did not appear. Sir Sivaswami Aiyar was pre-eminent for being the most conscientious lawyer—let me assure you that lawyers can be conscientious. It is well known that if he was convinced that a case was not worth fighting—whatever the temptations put in his way—he would never accept it. I have heard it said by more than one judge of the Madras Court of that generation and many prominent members of the Bar of that generation. In that respect Sir Sivaswami has few equals before his time and very few equals since his time. He was not merely a practical lawyer; he was a profoundly well read lawyer. I should think that so far as the highest branch of law is concerned even today there are not more than two or three men who can be spoken of in the same breath with Sir Sivaswami Aiyar. He rose to be the Advocate-General of Madras. The office of the Madras Advocate-General at that time was a far more important office than it is today. I wish there were more Advocate-Generals of that type in this country. While he was several times asked to come to the bench his interest lay in another direction. His interests were political and intellectual and also educational. He devoted a good deal of his time to education in Madras and you cannot forget that we in these provinces owe him a great debt of gratitude for having rendered signal service to the Benares Hindu University at its initiation.

From the office of the Advocate-General he passed on to the Executive Council of the Madras Government. Very few men before his time have shown his spirit of independence combined with his thoroughness. At one time, I am not giving out a secret, he was very nearly appointed to the Executive Council of the Viceroy's Government. In 1920-21 when the Montagu-Chelmsford Reforms were introduced and the new councils came into existence Sir Sivaswami Aiyar was returned to the Central Legislative Assembly. Although the chairman said that Sir Sivaswami did not belong to the forward school of politics, let me tell you that the Assembly at that time was infinitely more vocal and infinitely more political in the very real

sense of the term than the subsequent Assemblies and in that Assembly Sir Sivaswami Aiyar occupied a front position. At that time I was occupying an official post and I must have worked over a dozen committees and several select committees appointed by the Legislature. No one approached his task more conscientiously and with a greater sense of duty than Sir Sivaswami did. If he had to sit on a committee on a merely local matter you might be sure there was nothing about the subject which he did not know or he had not prepared. He had certain political traditions. Nothing in the world, neither official frowns nor popular applause would have the slightest effect on him on the line of conduct which he had prescribed for himself in regard to every matter. It was very well recognised at that time that so far as questions relating to defence and the military organisation of India were concerned, nothing was worth knowing which Sir Sivaswami Aiyar did not know. While it was impossible that his views would have been accepted in their entirety by the official members of the Government or by the Government, I can tell you, I have heard in private talks in official circles no one doubted—the opinion was unanimous—the sincerity and interest of Sir Sivaswami Aiyar.

After the Assembly term was over, Sir Sivaswami Aiyar undertook what at one time in England was done by undergraduates, he went out of the country, travelled practically all over the countries in Europe and America and he came back in many respects changed in his ideas. After his return to India Sir Sivaswami Aiyar wrote a remarkable book on the Indian Constitution which I have frequently consulted. There is scarcely a subject on which he has not addressed, on which he has not expressed considered and deliberate opinion. I can honestly say that there are very few books which have been written with so much ability, with so much impartiality as that book of Sir Sivaswami Aiyar.

This Grand Old Man of Madras still lives pursuing the even tenor of life, unruffled by passion but all the time thinking about the future of the country. He is one of the profound scholars of Sanskrit in addition to being a great scholar of English. Even in his 80th year his interest in literature, politics, in history, in everything that appeals to the life of an intellectual man is very keen. I am very happy that my friend Rai Bahadur Bhagwati Saran Singh should have thought of convening this meeting. This enables us to see that Madras and the U.P. are not so far away. It only illustrates the essential and substantial oneness of the country (hear, hear). I am really happy that this meeting has been held. I have enjoyed his hospitality and it is a pleasure to be in his company. I do not think that even in his 80th year he will refrain from looking with the minutest detail into the comforts of his guests. I wish him still longer life, a life of still greater usefulness to the country. It is occasionally now that he expresses his views on some of the current problems of the country which are agitating our minds. Whenever he expresses his views it is a pleasure to read them. Again I wish him long life and happiness.

PROF. AMARANATHA JHA said: I should like very briefly to associate myself with what has been said in praise of Sir P. S. Sivaswami Aiyar. I cannot claim to have known him for many years, but I remember vividly

how after the lamented death of Pandit Sir Sunder Lal he agreed to take upon himself the vice-chancellorship of the Benares Hindu University. We pay our tribute to one who has occupied a position of eminence in many walks of life. I should like in particular to refer to a remarkable book of his THE EVOLUTION OF HINDU MORAL IDEALS—the Kamala Lectures which he delivered at the Calcutta University and it is a monument of learning and careful and original thinking. As we go through the pages of that book we marvel at his familiarity not only with ancient Hindu literature but also with the latest books published in Europe and we do not know which to admire more—his scholarship or his ability to express himself with clarity and conviction. I should like on behalf of educationists to pay my tribute to the constant interest that he has shown in the affairs of the Madras University and of other educational institutions with which he has been connected. We wish him many more years of happy and healthy life.

DR. TARACHAND said that our country during these 100 years or so has produced men of great ability, of great character and men of great intellect. If a people attain the capacity of producing men of this calibre then the destiny of that people cannot be dark. There are two types of people that every country requires. One type—the type of man who makes his personality impressed upon his society and leads his society onwards to the path of progress. His is a heroic task. He has to make great sacrifice to the society. It is natural that the people of his country should look upon men of this kind with great respect and admiration. But no country can continue to make progress or to consolidate that progress unless there is that other type, the man who consolidates the works of heroic men. They may be conservative men. But they are men of sound judgment, men who can see the difficulties in the circumstances that arise and who can meet them and therefore these men are as necessary as the men of the first type. We all recognise that Sir Sivaswami Aiyar did not belong to the first type. Our country is fortunate in producing both types of men. Sir Sivaswami was a great lawyer, he was a member of the Central Legislature and there he showed all the qualities of a sound balanced statesman. He was regarded as one of the experts on Indian Constitution. Anybody who desires to know anything about the Indian Constitution could not do better than consult his book on Indian Constitution. We are all very happy that he still lives amongst us, still thinking, reading and occasionally writing. We all wish that he will have many more years of happy life and that he will continue to think and serve our motherland.

DR. K. S. KRISHNAN, F.R.S. also paid his tribute to Sir Sivaswami Aiyar's thorough scholarship, his intellectual integrity and his philosophical outlook. He belonged to the Vidyaranya type. He was versatile in his interests. There was not one subject of importance on which he had not deliberated. Whether he was discussing a classical text in Sanskrit, or the Tenancy Law, or the League of Nations, or military finance, or again Hindu morals or birth control, he was equally authoritative. Behind the apparently conservative exterior, he managed to conceal one of the most heterodox of thinkers.

Prof. K. R. R. Sastry said: It is difficult to pay deserved tribute to so conscientious a jurist as Sir P. S. Sivaswami Aiyar in a few minutes' speech. The task is similar to that entrusted to an artist to paint the sky from below. In the life of this great intellectual, there are many parts to be touched. His career as an advocate, Member of the Executive Council, jurist, an administrator of universities, legislator, and a competent critic of the military policy of the Government of India—these can be touched with anything approximating to fairness by different hands. The able array of facts by Sir C.P., the cultured and cool manner of T. R. Venkatrama Sastri, the restless vigilance of Sir Alladi and the dignified mastery of facts of Sir Tej are familiar to me. With Sir P. S. Sivaswami Aiyar my relation is that of a *great grandson in law.* I feel it as a sacred duty to refer to the thorough, conscientious study of material and the understatement of the case which have always characterised his advocacy. A study of his *Indian Constitutional Problems,* will give every reader a correct grasp of the background and development of the intricate constitutional problems, the lack of a courageous solution of which has produced a sense of frustration in British India. Every serious student of the problems of Indian States will find valuable observations in Sir P. S. Sivaswami Aiyar's foreword to Dr. Mohan Singh Mehta's *Lord Hastings and Indian States.* His Kamala Lectures on the "Evolution of Hindu Moral Ideals will lead one to understand the steadfast wise man in him. A man of firm understanding as Sir Sivaswami Aiyar is he has indulged in discriminating charities to his own school with a hostel on the banks of the Cauvery and the National Girls High School, Mylapore, Madras. In times when there is a hurry to go up in the legal profession it is valuable and instructive to remember the years of hard work, patient toil, and thorough preparation which have characterised the waiting period of Sir Sivaswami Aiyar and Sir Tej. Sir Sivaswami Aiyar belongs to a generation of intellectual giants with high character. May we in meekness, understanding, and reverence cherish such men.

உ

திருக்காட்டுப்பள்ளி ஹை ஸ்கூலில் அதன் ஸ்தாபகர்

Dr. Sir P. S. சிவசுவாமி ஐயர், K.C.S.I., C.I.E.

அவர்கள்

**26-1-44-ல் எண்பதாம் பிராயம் இனிது நிறைவெய்திச்
சதாபிஷேகம் கண்டருளியதைப் பாராட்டிப் பாடிய
நாண்மங்கலப் பஞ்சரத்தினப் புகழ்மாலை என்னும்**

ஐம்மணிக் கோவை

நேரிசை வெண்பா

I. வாழிய சோணாடு; மாதிருக்காட் டுப்பள்ளி
வாழியிவண் கல்வி வளர்சாலை—வாழிசிவ
சாமிஐயர் பூண்ட சதாபிஷேகம்; இவை
தா(ம)மிளிர்க நன்மை சமைந்து.

நேரிசை ஆசிரியப்பா

II. 'சமன்செய்து சீர்தூக்கும் கோல்போ' லமைந்த
சமநிலை சான்றோர்க் கணியெனச் சாற்றும்
வள்ளுவர் குறட்கு வாய்த்த இலக்கா
ஒள்ளிய **பழமா னேரியாம்** ஊரில்
தவநெறி சார்ஞான சம்பந்தர் தோன்றிய
கவுணியர் குலத்தில் கண்ணியம் வாய்ந்த
சுந்தர ஆரியன் சுந்தரக் குமரனா
வந்து தோன்றிய மாண்புடை மகிப!
சீரிய கலைநலம் தேக்கலிற் பூவெலாம்
தேரியல் வண்டெனத் திளைக்கும் திறலினை;
என்றும் உள்ளத்தில் இனிமையும் பொறுமையும்
ஒன்றிய நேர்மையும் உற்றனை; நீள்நிதி
சேர்ப்புழி நல்வழிச் சேர்த்தனை; அங்ஙன்
காப்புழி நல்வழிக் காத்தனை; அதனை
வியனுற விரிந்த வித்தியா தானமாப்
பயனுறு பணியினும் பலபல மாணவர்
உண்டியும் உறைவும் ஒருங்குற விடுதியும்
பெண்டிர்க் குய்திசேர் பிரசவச் சாலையும்
ஆதிய அறத்திலும் ஆக்கினை; அவ்வறம்

நீதியிற் புரக்க நிலைத்த முறைகளும்
நிறுவினை; அண்ணல்! நின்போல் வாணாள்
உறுவினை ஓம்புதல் உயர்வினுள் உயர்வே.
இத்தகைச் சிறப்பில் எண்பதாண் டினிதே
ஒத்து நிறைதலின் உத்தம! எம்மனோர்
நாத்திறம் நாற்றிசை நாட்டி அரசியற்
சாத்திரம் முழுதுணர் சால்பினில் யாண்டும்
மாத்திரம் சேர்**மகா கனம்ஸ்ரீனி வாச**
சாத்திரி யாரொடு சச்சிவோத்தமப்
பட்டம் பயிலும் பலகலைப் பல்திருச்
சிட்ட ஆட்சிச் சிறப்பு மிக்கோங்கும்
திருவனந் தபுரத் திவானாப் புகழின்
திருவுரு எனும்**சர் ஸி. பி. இராம**
சாமி ஐயர்முதல் தக்கோர் பலரும்
காமுறு கல்விச் சாலைத் தலைமை
சலியாக் **குருசாமி சாத்திரிக்** குரிசிலும்
கலியாண ராமக் கண்ணனும் **பால**
சுப்பிர மணியச் சுகுணனும் ஏனைச்
செப்பரும் ஆசிரிய சீலரும் சீடரும்
பெற்றோர் கூட்டமும் பெருகிய நின்கிளை
உற்றோர் ஈட்டமும் ஒருங்கு கொண்டாடும்
சீர்வளர் சதாபி ஷேகத் திருவிழா
நேர்வளங் கண்டனை. நிலாமதி சூடிய
பரமன் அருளால் பாரில் நீடாயுள்
பெரும! நீபெறவும், பெட்பொடு நீதரு
நிலையம் யாவும் நிலவி எண்திசைத்
தலமிசை யார்க்கும் சத்துவம் தவழும்
குணங்கள் பெருக்கிக் குலவவும்,
வணங்குவம் அப்பரன் மறைபுகல் அடியே

[சமன்செய்து சீர் தூக்குங் கோல்போல் அமைந்தொருபாற் கோடாமை சான்றோர்க் கணி - திருக்குறள் (நடுநிலைமை).]

எண்சீர் விருத்தம்.

III. மறைகண்டாய் வடமொழியின் வளங்கண்டாய் வையம்
மலிபுகழ்மேல் மொழிநூலின் வலங்கண்டாய் சட்டத்
துறைகண்டாய் அட்வகேட் ஜெனரல் நிலைகண்டாய்
துலங்குகவர் னர்சபைசார் பெரும்பதவி கண்டாய்
நிறைகண்டாய் அறிவோர்ப்புக் கடைப்பிடியும் கண்டாய்
நெடியமதி துதிகண்டாய் நீள்நாள் ஆ**யிரமாம்**
பிறைகண்டாய் சிவசாமி ஐயமெய்யே கண்டாய்
பிறங்க எலாப்பேறும்பெற் றின்பம்பெரு குகவே.

[மேல்மொழி - ஆங்கிலமொழி; ஓர்ப்பு - ஓர்மை, மனவுறுதி; அறிவு நிறை, ஓர்ப்பு, கடைப்பிடி இவை ஆடவர்க்குரிய சிறந்த குணங்கள்;

ஆயிரம்பிறை என்பது 1000 மாதம் அதாவது 'வேதநூற் பிராயம்நூறு' என்னும் 100 வயதளவு.]

கட்டளைக் கலித்துறை.

IV. குகவேள் தகப்பன் குருவா வருபேர் குலவநின்ருய்
மிகவே மிதவா தியர்க்குத் தலைமைஇம் மேதினியில்த்
தகவே தரித்தாய்; அரணெறி வாதம் தரணியில் முத்(து)
உகவே புகன்றிங் கொளிர்ந்தாய் தில்லி உயர்தலத்தே.

[அரண்நெறி - இந்திய பாதுகாப்புக்குற்ற வழி.]

அறுசீர் விருத்தம்.

V. தலம்பெற்ருய் குலம்பெற்ருய் தனம்பெற்ருய்
இனம்பெற்ருய் தகைசேர் ஞானக்
கலம்பெற்ருய் காசி சென்னை கவினவரும்
பலகலைதேர் கழக ஆட்சி
நலம்பெற்ருய் இருபாலார்க் கிருபெரிய
கலாசாலை நாடி நாட்டி
வலம்பெற்ருய் பற்பலஆ யிரஞ்சிறுவர்
மதிவளர்த்து மகிழ்ந்து வாழி.

[கவின - அழகுபெற. ஒரு பிள்ளையில்லாக் குறையைக் கல்விபயிலும் பல்லாயிரம் அபிமானப் பிள்ளைகளால் நீக்கி வலமுற்ருய் என்றபடி.]

இங்ஙனம்,

தங்களிடம் அன்பும் அபிமானமும் மிக்க
சதாபிஷேகத் திருவிழாச் சங்கத்தார்.

குறிப்பு:—இது இவ்விழாக் கொண்டாட்டக்கழகத்தார் விருப்பிற்கிசைந்து, பாடசாலை அபிமானியும் பழைய மாணவரும் பால பாடசாலைப் பரிசோதகராயிருந்து பென்ஷன் பெறுபவரும், பக்கத்துக் கிராமமாகிய கஜாரண்யம் என்னும் ரங்கநாதபுர வாசியும் பிரமஸ்ரீ மஹாமஹோபாத்யாய டாக்டர் உ. வே. **சாமிநாதையர்** அவர்கள் சீடரும், கும்பகோணம் **ஸ்ரீ சங்கராசாரிய சுவாமிகளால் கஜாரண்யத் திராவிடகவிமணி** என்னும் பட்டம் பெற்றவருமாகிய **வே. முத்துஸாமி ஐயர்**, எம்.ஏ., எல்.டி., பாடியது.

1. பொன்கொழித்து வருபொன்னிப் புனல்கொழிக்க வளம்
புவியெங் நாளும் [கொழிக்கும்
பன்னரிய கலைஞர்பயில் பழமாற னேரியெனும்
பதியில் சீர்சால்
முன்னுமறைக் குலத்தொளிர்ந்த சுந்தரப்பை யர்தவத்தால்
முளைத்து மாண்பு
மின்னனைய கல்யாணி யம்மையார் மெய்ந்நலனை
விரும்பி வாழ்ந்தோய்.

2. இளமைதனில் கலைபலவும் இனிதாய்ந்து ஸர்ப்பட்டம்
எய்திச் சென்னை

உளமகிழக் கவர்ண்மெண்டார் உதவட்வ கேட்ஜனரல்
ஓர்பேர் பூண்டவ்
வளநகரில் அரசாங்க நிர்வாஹ ஸபைமெம்பர்
வாய்ந்து பின்னும்
விளங்குசட்ட ஞானியென டாக்டரெனும் பட்டமுறும்
மெய்ம்மைச் சீரோய் !

3. தன்னகர்ச்சார் திருக்காட்டுப் பள்ளியுயர் தரப்பாட
சாலை யொன்று
மன்னுமத மாற்றமிலா மாணவர்யா வரும்பயில
வகுத்தெஞ் ஞான்றும்
பின்னமுறு தாச்சந்தி ரார்க்கமாய் அதுபிறங்கப்
பெரியார் ஐவர்
பன்னுமொரு கமிட்டிமேற் பார்த்துவரப் பாக்கியமும்
பகுத்த வள்ளால் !

4. இல்லாளின் நினைவுகொடு கல்யாணி விடுதியொன்றிங்
கிலங்க வைத்தாய்
எல்லாரும் வந்திருந்துண் டுடுத்துறைந்தும் கருவுயிர்த்தும்
இனிதாய் ஏக
நல்லாள் உன் தாய்ஸௌப்ப லக்ஷ்மியம்மை யின்பெயரை
நாட்டி யீண்டுப்
பல்லாயி ரம்மான பொருள்செலவால் ஓர்சாலை
பரவச் செய்தாய்.

5. நின்னையினிப் புவிபலரும் எல்லார்க்கும் நலம்பெருக்கும்
நேசன் என்பார்
சென்னையினும் பெண்கல்விக் குயர்சாலை வளர்வித்த
சீமான் என்பார்
இன்னலுறும் இந்தியர்க்குப் பற்றுக்கோ டாயியைந்த
ஏகன் என்பார்
மன்னுமே ருட்டார்கள் மகிழநெறி யாற்றும்விசு
வாஸன் என்பார்.

6. உன்னரிய வடகலைதென் கலையரச கலைமூன்றும்
உணர்ந்தோன் என்பார்
முன்னூல்சொல் முறைப்படியே ஆயிரமாம் இளம்பிறைகாண்
முதியோன் என்பார்
மன்னுவளர் பிறைபோன்று கலைபலவும் ஒருங்கொளிரும்
மதியோன் என்பார்
என்னென்பேம் புலமைதமை யவர்நீடு வாழிநிலம்
என்பர் மாதோ.

7. இத்தகைய புகழ்படைத்த சிவஸாமி ஐயரெனும்
ஏந்தால் நின்சீர்
எத்தனையோ எடுத்துரைத்து நனிபுகழ்வர் அறிஞர்பலர்
எனக்கொண் ணுதால்
அத்தன்பர மன்னருளால் உடல்வலிநீ டாயுள்பல
அடைந்து பொன்னிப்

புத்தமுதப் பஃறுளியில் பல்லாண்டு வாழ்ந்துநலம்
புரிக மன்னே.

திருக்காட்டுப்பள்ளி
ஸர் சிவஸாமி ஐயர் ஹை ஸ்கூல்
1—1—44

மு. வடிவேல் பிள்ளை
தமிழ்ப்பண்டிதர்.

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Mylapore
Dated 24-1-44.

அன்புள்ள நண்பர் அவர்களுக்கு,

தாங்கள் அனுப்பிய அழைப்புக்கடிதம் கிடைக்கப் பெற்றுப் பெரிதும் மகிழ்ந்தோம்.

பிரம்மஸ்ரீ ஐயர் அவர்கள் தமிழ் நாட்டுக்குப் பேரணியாக விளங்குபவர்கள். அவர்களுடைய உத்தம வாழ்வு நமது நாட்டில் அனைவர்க்கும் லக்ஷியமாக உள்ளது. அவர்களது சதாபிஷேக விழா தமிழ்நாட்டு மக்கள் அனைவரும் கொண்டாடுதற்குரிய பெருஞ் சிறப்பு வாய்ந்தது.

சதாபிஷேக விழாவில் நாங்கள் நேரில் வந்து கலந்து கொள்ளுவதற்கு எங்களால் முடியவில்லை. என்றாலும், எங்கள் மனது முழுவதும் அந்த நிகழ்ச்சியிலேயே படிந்திருக்கிறது.

பிரம்மஸ்ரீ ஐயரவர்கள் நீடூழி வாழ்ந்து, மேன்மேலும் தேசசேவை புரிந்துவர அருள்செய்யுமாறு இறைவனைப் பிரார்த்திக்கிறோம்.

தங்கள்
(Sd.) எஸ். வையாபுரிப் பிள்ளை.
(Sd.) பெ. நா. அப்புஸ்வாமி.

ஸர் பி. எஸ். சிவசுவாமி ஐயர்

எஸ். வையாபுரிப் பிள்ளை.

உத்தம வாழ்விற்கு ஸர் பி. எஸ். சிவஸ்வாமி ஐயர் அவர்கள் ஒரு சிறந்த சான்று.

கல்வியிலே சிறந்த வெற்றிபடைத்தவர்கள்; பி. ஏ.-ல் முதல் வகுப்பில் இரண்டாவது மாணவராகத் தேறியவர்கள்; வடமொழியில் அபார பாண்டித்யம் பெற்றவர்கள். தாம் மேற்கொண்ட வக்கீல் தொழிலிலே வெற்றிமேல் வெற்றிகொண்டவர்கள்; சட்ட அறிவிலும், வாதம் செய்யும்பொழுது தமது கக்ஷியை நன்கு சிந்தித்து ஆர அமர நீதிபதிகள் உளங்கொள்ளும்படி எடுத்துச் சொல்லும் ஆற்றலிலும், நேர்மையான மனப்பண்பிலும் பெரும் புகழ் வாய்ந்தவர்கள்; தமது சட்ட அறிவைப் பெருக்குவதிலேயே

ஈடுபட்டிருந்தவர்கள்;பலரது நன்மதிப்பும்பெற்று அட்வகேட் ஜென ரல் பதவியைத் திறமையுடன் தாங்கியவர்கள். சட்டத்தில்மட்டும் வாழ்வை ஒடுக்காது பலதிறப் பட்ட பொது நன்மை நெறிகளிலும் அசாதாரணமான முற்போக்குணர்ச்சியுடன் பொருட்பற்றுச் சிறி தும் இன்றி அறிவாற்றலோடு உழைத்தவர்கள்; சென்னை கவர்னரது நிர்வாக சபை உறுப்பினராக இருந்து நாட்டு நலம் பேணியவர்கள். ஜாதி நிற பேதங்களை மனத்திற் கொள்ளாது மாசற்ற நேர்மை யுடன், சுதந்திர உணர்ச்சியுடன், தமது அருங் கடமைகளை நிறை வேற்றியவர்கள்; அரசாங்கத்தினரால் K.C.S.I. முதலிய உயர்ந்த பட்டங்கள் நல்கப்பெற்று நன்கு மதிக்கப்பெற்றவர்கள்; அரசினரது நன்மதிப்பைக் காட்டிலும் பொது ஜனங்களுடைய அன்புக்குரிய ராதலே சிறந்த பேறெனக் கொண்டவர்கள். சென்னைப் பல்கலைக் கழகத்திலும், காசி விசுவ வித்யாசாலையிலும் உப அத்யக்ஷராக விளங்கினவர்கள்; அவ்விரு கழகத்தாராலும் டாக்டர் பட்டம் அளிக்கப்பெற்றுக் கௌரவிக்கப்பட்டவர்கள். கல்கத்தாப் பல்கலைக் கழகத்தில் கமலாதேவிச் சொற்பொழிவுகள் நிகழ்த்திச் சிறப்புப் பெற்றவர்கள். இந்திய சட்டசபை உறுப்பினராகவும், ஜினீவாவில் சர்வதேச சங்கத்து இந்தியப் பிரதிநிதியாகவும் விளங்கியவர்கள். வாழ்க்கையில் எத்தனை வெற்றிகள்! வெற்றியை அளவு கோலா கக் கொண்டு ஐயரவர்களது வாழ்க்கையின் பெருமையை அளப்ப தானாலும், தமிழ் நாட்டுப் பெரியோருள் முதன்மையான ஸ்தான மொன்றை அணி செய்பவர்களென்பது விளங்கும். ஆனால் வெற்றி களை அவர்கள் ஒரு பொருட்டாகக் கொண்டவர்கள் அல்லர். உத்தம வாழ்வே ஒப்பற்ற பேறெனக் கொண்டார்கள். அதற்கு ஒரு முக்கிய நோக்கம் வேண்டும் அல்லவா?

1906-ல் தமது வாழ்வு-நோக்கத்தை வரையறை செய்து கொண் டார்கள். அப்போது அவர்களுக்கு என்ன வயது என்று நினைக்கி றீர்கள்? 42 வயது; ஐயரவர்கள் வக்கீல் தொழிலில் இருக்கும் போது. அந்த வயதில்தான் பொருளும் புகழும் தேடுவதற்கு முற் பட்டுப் பலரும் முயல்வார்கள். ஆனால் ஐயரவர்கள் அந்த வழியில் செல்லவில்லை. பட்டம் பதவிகளெல்லாம் 1906-க்குப் பின்னர் வந்தன என்பது உண்மை. ஆனால் அவற்றிற்காக அவர்கள் பாடு பட்டது கிடையாது. வரையறை செய்துகொண்ட நோக்க மென்ன? சொல்லுகிறேன்.

நமது நாட்டிலே வறுமை நிரம்பியுள்ளது. இவ் வறுமை யால் விளையும் துன்பத்தை வள்ளுவப் பெருந்தகையார்,

> 'இன்மையின் இன்னாதது யாதெனின்,
> இன்மையின் இன்மையே இன்னாதது'

என்று கூறினர். இந்த இன்மையை அதாவது வறுமையை ஒழிப்பதற்கு வழி யாது? நமது நாட்டில் மக்கள் அபிவிருத்தியின்றிக் கேடுற்று வருகிறார்கள். இக்கேட்டினை ஒழிப்பதற்கு வழி யாது? நமது நாட்டில் மற்ற நாடுகளிற்போல விஞ்ஞான சாஸ்திர வளர்ச்சி யில்லாமையால் நம்மவர்கள் அஞ்ஞானத்தில் மூழ்கியிருக்கிறார்கள். இந் நிலைமையை ஒழிப்பதற்கு வழி யாது? சமுதாய முன்னேற்ற

மின்றி நமது நாடு தட்டழிகின்றது. இத்தட்டழிவை எப்படி ஒழிப்பது? இந்தக் கேள்விகளே ஐயரவர்கள் மனத்தில் அடிக்கடி தோன்றி அவர்களை வருத்தி வந்தன. கல்வியொன்றே இவற்றிற்கெல்லாம் தக்க வழியாவது என்ற முடிவிற்கு வந்தார்கள். வள்ளுவர்

‘அறிவுடையார் எல்லாம் உடையார்; அறிவிலார்
என்னுடைய ரேனும் இலர்’

என்று அருமையாகக் கூறிவைத்த பொன்மொழி நமக்கு ஞாபகம் வரலாம். ஐயரவர்கள் தமது மூதறிவினால் இதனை உணர்ந்து, தமது கடமையை எண்ணித் துணிந்தார்கள். தமிழ் மக்களின் கல்வி வளர்ச்சியொன்றே தமது உயிர்நோக்கமாகக் கொண்டு உழைத்துவர முடிவுசெய்தார்கள்.

இன்னறுங் கனிச்சோலைகள் செய்தல்
இனிய நீர்த்தண் சுனைகள் இயற்றல்
அன்ன சத்திரம் ஆயிரம் வைத்தல்
ஆலயம் பதினாயிரம் நாட்டல்
பின்ன ருள்ள தருமங்கள் யாவும்
பெயர் விளங்கி யொளிர நிறுத்தல்
அன்ன யாவினும் புண்ணியங் கோடி
ஆங்கோரேழைக் கெழுத்தறிவித்தல்

என்பது பாரதியின் அமுதவாக்கு. ஆனால் பெரும் புண்ணியம் சம்பாதிப்பதற்கு அன்று ஐயரவர்கள் இம் முடிபிற்கு வந்தது புகழிற்காகவும் அன்று. செய்தித்தாள் முதலிய பத்திரிகைகளில் கல்வி பற்றி அவர்கள் செய்துள்ள பேருபகாரங்கள் வெளி வந்ததுண்டா? இல்லை. அவர்கள் உருவப் படத்தை முகப்பில் வெளியிட்டுப் பத்திரிகை யாசிரியர்கள் டமாரம் அடித்ததுண்டா? இல்லை. போகட்டும், அவர்கள் இயற்றியுள்ள அருஞ்செயல்களைப் பொது ஜனங்களாவது அறிவார்களா? இல்லை. ‘வலதுகை பொருளுதவுவது இடது கைக்குத் தெரியக்கூடாது’ என்று ஓர் ஆங்கிலப் பழமொழி கூறும். ஐயரவர்கள் செய்து வரும் பேருபகாரமும் அப்படிப்பட்டதே. இரண்டுவகைக் கல்வி நிலையங்களுக்குத் தமது உடைமைகளை எல்லாம் அர்ப்பணம் செய்து அவற்றின்மூலம் கல்வியறிவை நம் நாட்டில் பரப்புவதே அவர்கள் வாழ்க்கையின் பெருநோக்கம்.

ஐயரவர்களிடத்திலே குறுகிய நோக்கமே இல்லை. அவர்கள் வடமொழியில் பெரும் பாண்டித்யம் உடையவர்கள். வடமொழிக் கலாசாலை நிறுவி அதனை விருத்தி செய்ய எண்ணினார்களா? இல்லை. நம் நாட்டு முன்னோர்களுடைய பெருமையை அவ்வடமொழிப் பயிற்சி நன்கு எடுத்துக்காட்டும்; ஆனால் நம் தேசம் முன்னேற வேண்டுமானால், ஐரோப்பிய நாடுகளைப்போன்ற உயர் நிலையை அடைந்து உலகத்தாரால் மதிக்கப்பெற வேண்டுமானால், அப்பயிற்சியினால்மட்டும் முடியாது. பூர்விகர்களுடைய பெருமையை நமது பெருமையாகக் கருதி இறுமாந்து முற்போக்கின்றி நாம் நின்று விடுவோம் என்பதை ஐயரவர்கள் நன்கு அறிந்திருந்தார்கள். அவர்களுக்கு அவர்கள் தாய்மொழியாகிய தமிழின் மீதும் உண்மையான

பற்று உண்டு. சென்னைப் பல்கலைக்கழகத்தில் உப-அத்யக்ஷராக அவர்கள் இருக்கும்போது அக்கழகத்தின் சார்பில் வெளிவரத் தொடங்கிய 'தமிழ்-லெக்ஸிகன்' என்ற அகராதியைப் பற்றி அவர்கள் எழுதியுள்ள அரிய ஆராய்ச்சிக்குறிப்பால் இப்பற்று வெளியாகிறது. தமிழ்க் கல்வி நிலையங்கள் நிறுவ முற்பட்டார்களா? இல்லை. இப்போது தமிழ்மொழி உள்ள நிலைமையில் இதன்கல்வி மட்டும் இருந்தால் இதிலும் வடமொழிக்கல்விக் குரிய குறைபாடுகள் உண்டு என்பதை அவர்கள் அறிவார்கள். ஆகவே வடமொழிக் கல்வி நிலையம், தமிழ்க்கல்வி நிலையம் முதலியவற்றை நிறுவுவது சிறந்த தொண்டே யாயினும், அவற்றினும் சிறந்த பொதுக்கல்வித் தொண்டுகளே நாட்டின் முன்னேற்றத்திற்குத் தற்காலத்தில் இன்றியமையாதன என்று கருதினார்கள்.

அறிவு பெருகவேண்டும்; தற்காலத்திற்குரிய அறிவு பெருக வேண்டும். கிணற்றுத் தவளையின் கதையில் இருத்தல் சரியன்று.

'கூவ லாமை குரைகட லாமையைக்
கூவலோ டொக்குமோ குள மென்றல்போல்'

நம்மவர்கள் வாழ்தல் கூடாது. சமுதாயம் முன்னேற்றமடைய வேண்டும். உண்மையான கல்வியறிவு ஒன்றினாலேயே அது இயலும். இக்கருத்துக்களையே மனத்திற்கொண்டு அவர்கள் முயன்று வந்தார்கள்.

நமது நாட்டில் ஜாதிச் சச்சரவு தாண்டவமாடி வருவது கண்கூடு. ஐயரவர்கள் இச்சச்சரவுகளில் தலையிட்டவர்களே அல்லர். பாரத நாட்டினர் அனைவரும் தமது உடன்பிறப்பினரே என்ற கொள்கையை உடையவர்கள்; அவர்கள் உதவிவரும் கல்வி நிலையங்களில் எவ்வகையான வேறுபாடுமின்றிக் கல்வி கற்பிக்கப்பட்டு வருகிறது. தாழ்ந்த வகுப்பினரென்று கருதப்படுபவர்களுக்குச் சிறப்பாகப் பலவிதமான உதவிகளும் செய்யப்பட்டு வருகின்றன. இவர்களைப்போன்றவர்களல்லவா உண்மையான தேசபக்தர்கள்! குறுகிய நோக்கமில்லை யென்பதற்கு இதைக்காட்டிலும் வேறு என்ன சான்று வேண்டும்?

நமது நாட்டுப் பெண்களைக் குறித்துப் பலரும் குறுகிய நோக்கம் உடையவராயிருக்கக் காண்கிறோம். ஐயரவர்களிடத்தில் இவ்விஷயத்திலும் முற்போக்கான கொள்கைகளே இருந்தன. பெண்கள் உள்ளத்திற் புகுந்து உலவிவரும் மேனாட்டுக் கருத்துக்களின் வலிமையை நன்றாக அறிந்துள்ளார்கள். அக்கருத்துக்களுக்குத் தக்க போக்குக் காட்டவேண்டுமென்பதை "கமலாதேவி-சொற்பொழிவு" இறுதியில் அவர்கள் கூறியிருக்கிறார்கள். நமது நாட்டு நிலைமைக்கும், சமுதாய நிலைமைக்கும் தக்கவாறு பெண்களுக்கு மேல்நாட்டு முறைப்படி கல்விபுகட்ட வேண்டுமென்பது அவர்கள் அபிப்பிராயம். அவர்களுடைய ஆதரவில் நடைபெற்று வரும் மயிலாப்பூர் தேசீயப் பெண்பாடசாலையைக் காட்டிலும் இதற்கு வேறு சான்று வேண்டுவதில்லை.

கல்விக்குரிய மக்களைப்பற்றி விரிந்த நோக்கம் கொண்டிருந்தது போலவே, கல்விக்குரிய விஷயம் பற்றியும் கொண்டிருந்தார்கள்.

நூல்களைக் கற்கும் கல்விமட்டும் போதாது; தொழிற் கல்வியும் வேண்டும் என வற்புறுத்தினர். இங்ஙனமாக, அறிவு - வறுமை ஒழிவதற்குப் பாடுபட்டதுபோல, பொருள் - வறுமை நமது நாட்டில் ஒழிவதிலும் கவனம் செலுத்தினர். ஆண்மை மிகுதற்குரிய கல்வியும் வேண்டும். யுத்தப் பயிற்சி நம்மவர்களுக்கு அவசியம். இவ்விஷயங்களை வற்புறுத்தி 'இந்தியத் தற்காப்புப்படை' அமைப்பதற்குப் பெருமுயற்சி செய்தார்கள். ராணுவத்தில் உயர்ந்தபடிகளில் நம்மவர்கள் அமரவேண்டும் என்பதற்கும் முயன்று பயன் உண்டாகச் செய்தார்கள். மாலுமிப் பயிற்சி நம்மவர்கள் பெற வேண்டுமென்று அதன்பொருட்டும் ஊக்கத்துடன் உழைத்து வந்தார்கள்.

'எம்மை உலகத்தும் யாம்காணேம் கல்விபோல்
மம்மர் அறுக்கும் மருந்து'

என்று கூறினர் ஒரு கவிஞர். இக்கொள்கையையே ஐயரவர்கள் மேற்கொண்டார்கள். பீடைகள் எல்லாவற்றிற்கும் மருந்து கல்வியேயென்று கடைப்பிடித்தவர்களாதலாலே அரசியல் பற்றிய முயற்சிகளில் அவர்கள் மனம் செல்லவில்லை.

அரசியற்கொள்கைகளிலே மிதவாதக் கக்ஷியைச் சார்ந்தவராக இருந்தார்கள். அரசாங்கத்தினரது தயையை விரும்பி இவ்வாறு சேர்ந்தவர்களல்லர். வாழ்வு முழுவதும் மிதத்தையும் நிதானத்தையும் அடக்கத்தையும் கைக்கொண்டு ஒழுகியவர்கள் இக்கக்ஷியைச் சேர்ந்ததில் வியப்பொன்றுமில்லை. இக்கட்சியினரது மஹாநாடுகளில் இருமுறை தலைமை வகித்தார்கள். பின்னர் அரசியல் விஷயங்களில் தலையிட்டுக்கொள்ளவில்லை. ஆனால் அவற்றைக் குறித்துத் தமது கருத்தை வெளியிடுவது நாட்டின் நலத்திற்கு அவசியம் என்று தோன்றியபொழுதெல்லாம் ஒருவரையும் அஞ்சாதபடி எழுதும் மனோதைரியம் படைத்தவர்கள். அவர்களது மனத்திண்மையும், அறிவாற்றலும், தேசபக்தியும் மிக மிகப் பாராட்டற்பாலன.

இந்து சமுதாயம் எத்தனையோ வகையான சக்திகளால் இப்போது இயக்கப்பெற்று வருகிறது; நிலையற்றுத் தத்தளிக்கிறது. இந்தச் சமுதாயக் கப்பலுக்கு ஒரு நங்கூரம் போன்றவர்கள் ஸர் பி. எஸ். சிவஸ்வாமி ஐயரவர்கள். இக்கப்பல் அமிழ்ந்துவிடாதபடி அல்லது உடைந்துவிடாதபடி பாதுகாத்தும், அதன் நோக்கம் நிறைவேறுந் துணையும் உதவிவருதற்குப் பின்சந்ததியார்களைக் கல்வியின்மூலம் தகுதிபெறச் செய்தும், வாழ்ந்து வருகின்றார்கள்.

ஐயரவர்கள் நீடூழிவாழ்க! அவர்களது கல்விநிலையங்கள் நீடூழி வாழ்க!

ஸர் பி. எஸ். சிவஸ்வாமி ஐயர்

(கே. ஸி. எஸ். ஐ., ஸி. ஐ. இ., எல். எல். டி., டி. எல்.)

பெ. நா. அப்புஸ்வாமி

'நல்லார் குணங்கள் உரைப்பதுவும் நன்றே' - மூதுரை.

ஸர் பி. எஸ். சிவஸ்வாமி ஐயர் தஞ்சாவூர் ஜில்லாவிலுள்ள பழமாறனேரி கிராமத்தில் 1864-ம் வருஷம் பெப்ருவரிமீ 7உ அன்று பிறந்தார். இவருடைய தகப்பனாராகிய ஸுந்தரமையர் தஞ்சாவூரில் தொழில் நடத்திவந்த வக்கீல்.

இவர் தம் இளமைப் பருவத்தே தஞ்சாவூரிலுள்ள எஸ். பி. ஜி. கலாசாலையிலும் அதன் பின்னர்க் கும்பகோணம் அரசாங்கக் கல்லூரியிலும், அதற்கும் பின்னர் சென்னைப் பிரஸிடென்ஸி காலேஜிலும் கல்வி பயின்றார். அக்காலத்தில் இவரோடு உடன் பயின்ற மாணவர்களுள் காலம் சென்ற வி. கிருஷ்ணஸ்வாமி ஐயர் ஒருவர். கிருஷ்ணஸ்வாமி ஐயரும் இவரும் அக்காலத்திலே இணைபிரியா நண்பர்களாய் இருந்துவந்தார்கள். இரட்டைப் பிள்ளைகள் என்று இவர்களைச் சிலர் வேடிக்கையாகச் சொல்லுவதுண்டாம். பிற்காலத்தில் மிகச்சிறந்து விளங்கிப் பல நற்பயன்களை அளித்த இவர்களுடைய நட்பு இவர்கள் இருவரும் மெட்ரிகுலேஷன் வகுப்பில் படித்துக் கொண்டிருக்கும்போதே, அதாவது 1877-ம் வருஷம், தொடங்கி மேன்மேலும் வளர்ந்து வந்தது. வயது முதிர்ந்த பின்பு தொடங்கும் சினேகம் எதுவும் பாலியசினேகத்துக்கு ஈடாகாது என்பது யாவரும் அனுபவவாயிலாக நன்கறிந்த விஷயம்.

1881-ம் வருஷம் ஜனவரிமீ இவர் பி. ஏ. பரீக்ஷையில் முதல் வகுப்பில் (இரண்டாவது மாணவராகத்) தேறினார். ஸம்ஸ்கிருதத்தில் முதன்மை ஸ்தானம் பெற்று, கோதை நாராயண் ஸம்ஸ்கிருதப் பரிசும், ஆப்பெர்ட் பொற்பதக்கமும் பெற்றார்; சரித்திரத்திலும் மேலாகத் தேறி, கார்டன் பரிசு பெற்றார்.

அதன் பிறகு சட்டப்பரீக்ஷைக்குப் படிக்கத் தீர்மானித்தார். அக்காலத்தில் சட்டக்கலாசாலை என்று தனியாக ஒன்று கிடையாது. பிரஸிடென்ஸி கலாசாலையில் சட்டவகுப்பு ஒன்று நடத்தப்பட்டு வந்தது. அதில் ஒரே ஒரு ஆசிரியர்தான் உண்டு. மாலையில் ஒரு மணி நேரம் மட்டில் சட்டவகுப்பு நடக்கும். மொத்தம் வாரத்தில் மூன்று அல்லது நாலு மணி நேரமே பாடம் போதிக்கப்படும். வகுப்பில் சேர்ந்த மாணவர்கள் தாங்கள் வந்ததற்கு அடையாளமாக அங்கே வைத்திருக்கும் பட்டியில் கையெழுத்துப்போடவேண்டும். போட்டபிறகு அன்று நடக்கும் பிரசங்கத்தை அவர்கள் கேட்டாக வேண்டும் என்ற நிர்ப்பந்தம் இல்லை. பிரியமிருந்தால் கேட்கலாம் இல்லாவிட்டால் வேண்டியதில்லை. 1882 - 1883-ம் வருஷங்களில் இவர் இப்பேர்ப்பட்ட சட்டவகுப்பில் படித்தார். வி. கிருஷ்ணஸ்வாமி ஐயர் அப்பொழுதும் இவரோடு கூடவே படித்துவந்தார். இவர் சட்டவகுப்பில் படித்து வந்தபோது உள்ள நிலைமைகளைப் பற்றி இவரே கூறியிருக்கிறார். சட்டவகுப்பில் ஒருவர்பின் ஒரு

வராய் இவருக்கு ஆசிரியர்களாய் அமைந்த ஷெப்பர்ட், மிச்செல், ஷா என்னும் மூவரும் சுவையற்ற பிரசங்கமுறையைக் கையாளுவதில் சிறந்தவர்களாம். ஷெப்பர்ட் பேசும்போது அவர் அழுத்திக் கூறும் சில அசைகளின் ஓசை மட்டிலும் கேட்குமாம். சொல்லின் பிற பகுதிகளில் ஒன்றும் காதில் விழமாட்டாவாம். அவருடைய பிரசங்கத்தைக் கேட்பது வெகு சிரமமாம். மிச்செல் தலையைக் குனிந்த வண்ணம் மேஜையைப் பார்த்துக்கொண்டே பேசுவாராம். அவருடைய கவனமெல்லாம் நடத்தும் வகுப்பில் இல்லாது வேறு எங்கேயோ இருப்பதாகத் தோன்றுமாம். ஒருமணி நேரம் அவருடைய வகுப்பில் உட்கார்ந்திருப்பதே கஷ்டமாக இருக்குமாம். ஷாவுக்குப் பெரிய தாடி இருந்ததாம். அவருடைய பேச்சில் பெரும்பகுதி அந்தத் தாடிக்குள் ஒடுங்கிவிடுமாம். ஆதலால் அம் மூவர்களுடைய பிரசங்கங்களையும் சிவஸ்வாமி ஐயர், கிருஷ்ணஸ்வாமி ஐயர் ஆகிய இருவரும் ஒழுங்காகக் கேட்டு வரவில்லையாம். அவ்வேளைகளில் பெரும்பான்மையும் பீச்சுக்குப்போய் உடல் நலத்தை வளர்த்து வந்தார்கள். ஆனால் அவர்கள் தங்கள் வீட்டில் உள்ளபொழுதை வீணாகப் போக்காமல் முழுநேரமும் சட்டப் பாடங்களைப் படித்துவந்தார்களாம். 1884-ம் வருஷம் அவர்கள் இருவரும் பி.எல். பரீக்ஷையில் தேறினார்கள்.

பி. எல். பரீக்ஷையில் தேறியபிறகு, சென்னையில் அப்ரெண்டிஸ் ஆவதா அல்லது வெளியூருக்குச் சென்று வக்கீல் தொழிலில் அமர்வதா என்ற பிரச்னை ஏற்பட்டது. கடைசியில் அப்ரெண்டிஸாக இருப்பது என்று தீர்மானித்தார். யாரிடம் அப்ரெண்டிஸாக அமர்வது என்பது அடுத்த ஆலோசனை. அக்காலத்தில் வியாஜ்யங்களையும் அப்பீல்களையும் நடத்துவதிலும், சாக்ஷிகளைக் குறுக்கு விசாரணை செய்வதிலும், நன்றாய் வழக்குப் பேசுவதிலும் சிறந்தவராயும் நல்ல குணசாலியாயும் இருந்தவர் ஸ்பிரிங் பிரான்ஸன் என்பவர். அவரிடம் சென்று அப்ரெண்டிஸாக இருக்கலாம் என்று நினைத்தார். ஆனால் அப்ரெண்டிஸ்களிடம் வக்கீல்கள் நடந்துகொள்ளவேண்டிய முறைகளையும் கடமைகளையும் பற்றி ஸ்பிரிங் பிரான்ஸன் சில அபிப்பிராயங்கள் கொண்டிருந்தார். தாம் அவர்களுக்குச் செலுத்தவேண்டிய கடமைகளை எல்லாம் சீரான முறையில் நடத்திவைப்பது தம்மால் இயலாததால், தாம் அப்ரெண்டிஸ்களையே எடுத்துக்கொள்வதில்லை என்று முடிவுசெய்திருந்தார். ஆதலால் அவர் சிவஸ்வாமி ஐயரை அப்ரெண்டிஸாக எடுத்துக் கொள்ள மறுத்துவிட்டார். பிறகு இவரும் வி. கிருஷ்ணஸ்வாமி ஐயரும் ஆர். பாலாஜீ ராவ் என்பவரிடம் அப்ரெண்டிஸ்களாக அமர்ந்தார்கள். பாலாஜீ ராவ் சிவஸ்வாமி ஐயர் வீட்டுக்கு அடுத்த வீட்டில் குடியிருந்த ஒரு பெரிய வக்கீல். சிவஸ்வாமி ஐயருக்கும் சிவஸ்வாமி ஐயருடைய தகப்பனாருக்கும் அவர் நெருங்கிய நண்பர். மேலும் அவருக்குக் கோர்ட்டில் கேசுகளும் நிறைய இருந்தன. அவரும் சந்தோஷமாக இவர்கள் இருவரையும் ஏற்றுக்கொண்டார். ஒரு வருஷம் அப்ரெண்டிஸாக இருந்தபிறகு 1885-ம் வருஷம் ஏப்ரல்மீ 17உ அன்று சிவஸ்வாமி ஐயர் வக்கீலாகப் பதிவு செய்யப்பட்டார்.

வக்கீல் தொழிலில் பல அனுகூலங்கள் உண்டு. அதிர்ஷ்டமுள்ளவர்களுக்கு ஏராளமாகப் பணம் கிடைக்கும்; செல்வாக்கு

உண்டாகும்; பெரியோர்களுடைய பழக்கம் ஏற்படும்; நுண்ணறிவும் கூரிய புத்தியும் மேன்மேலும் வளரும்; உலக அநுபவமும் உண்டாகும். அதிர்ஷ்டம் என்ருல் அறிவு முயற்சி சந்தர்ப்பம் ஆகிய மூன்றும் ஒன்ருகப் பொருந்திய ஒரு சௌகர்யமான நிலேயே யன்றி வேறன்று. சட்டம் பொருமையுள்ளது; அதில் ஈடுபட்டவன் வேறெந்தத் துறையில் இறங்கினுலும் அவனுக்குத் தொழிலில் சிறப்பு உண்டாகாது என்று கூறுவதுண்டு. இதில் ஓரளவு உண்மையிருக்கிறதேயன்றி இது முற்றிலும் உண்மையன்று. சட்டத்திலே கண்ணும் கருத்துமாக இருந்து வேறென்றிலும் கவனம் செலுத்தாதவர்கள் ஒருசிலர் முன்னுக்கு வந்திருக்கிருர்கள் என்பது உண்மைதான். வேறு சிலர் சட்டத்தில் செலுத்தவேண்டிய அளவு - இது மிகப்பெரிய அளவு என்பதில் ஐயமில்லை - கவனத்தைத் தீவிரமாகச் செலுத்திவந்த போதிலும் எஞ்சிய நேரத்தில் தங்களேயும் தாங்கள் வாழும் ஜனசமூகத்தையும் பிற விஷயங்களேயும் மறக்காது, அவற்றிலும் தங்களுடைய தன்மைகளுக்கேற்றவாறு கவனம் செலுத்தி வந்திருக்கிருர்கள். இவர்களுள் சிலர் மிகச் சிறந்த பதவிகளேயும் அடைந்திருக்கிருர்கள். இவ்வகையான புறம்பான உபகரணங்களாலேயே ஒரு சிலர்க்கு மேன்மைப் பதவிகள் கிடைத்திருப்பதையும் காண்கிருேம். சட்டப்படிப்பினுல் மேன்மேலும் கூர்மையுற்று வரும் ஒழுங்கான அறிவையும் அனுபவத்தையும் சுயநலத்தின் பொருட்டே முற்றிலும் பயன்படுத்துவதோடு அமையாது, ஜனசமூகத்தின் நன்மையின் பொருட்டு அரசியல் சமூகச்சீர்திருத்தம், கல்வி முதலிய பல துறைகளிலும் அவற்றைப் பயன்படுத்திச் சமூகசேவை செய்வதே ஒரு அறிவாளியின் கடமையாகும்.

இவ்வாறே சிவஸ்வாமி ஐயரும் தமது வக்கீல்தொழிலுக்குச் சற்றே புறம்பான - அல்லது விளிம்போரத்திலுள்ள - சில காரியங்களில் தம்முடைய கவனத்தையும் நேரத்தையும் ஓரளவு செலுத்தி வந்தார்.

1893-ம் ஞு முதல் 1899வரையில் சட்ட கலாசாலேயில் துணை ஆசிரியர் பதவியை ஏற்றுக்கொண்டு சட்டம் கற்பித்து வந்தார். 1891-ம் ஞு சேலம் ராமஸ்வாமி முதலியார், ஸர் ஸி. சங்கரன் நாயர், வி. கிருஷ்ணஸ்வாமி ஐயர், பி. ஆர். ஸுந்தரமையர் ஆகியவர்கள் ஆசிரியர்களாய் இருந்து மதராஸ் லா ஜர்னல் என்னும் சட்டப் பத்திரிகையைத் தொடங்கி நடத்திவந்தார்கள். 1892-ம் ஞு சேலம் ராமஸ்வாமி முதலியார் காலமானுர். 1893-ம் ஞு சங்கரன் நாயர் ஆசிரிய பதவியினின்று விலகிக்கொண்டார். 1893-ம் ஞு சிவஸ்வாமி ஐயர் அதன் ஆசிரியர்களுள் ஒருவராகச் சேர்ந்துகொண்டார். பின்னர் இவர் அட்வகேட் ஜெனரல் ஆனபோது அப்பதவியைவிட்டு விலகிக்கொண்டார். அப்பத்திரிகை இன்றும் சிறப்பாக நடந்துவருகிறது.

கல்வியிலும் ஸம்ஸ்கிருதத்திலும் சிவஸ்வாமி ஐயருக்குத் தொடக்கம் முதல் மிகுந்த பற்று உண்டு. இவர் 1878 – 1888-ம் வருஷங்களில் ஸம்ஸ்கிருத பரீக்ஷகராக நியமிக்கப்பட்டார். 1898-1899-ம் வருஷங்களில் பி. எல். பரீக்ஷகராகவும் இருந்தார்.

கல்வித்துறையிலே இவருக்குள்ள ஆர்வத்தைக் காட்டுவதற்கு மற்றுமொரு ஸந்தர்ப்பம் ஏற்பட்டது. 1906-ம் வருஷம் ஏப்ரல்மீ 4-உ அன்று திருக்காட்டுப்பள்ளி ஹைஸ்கூலின் அஸ்திவாரக் கல்லை இவர் நாட்டினார். அப்பள்ளிக்கூடத்திலே இவருக்குப் பற்று உண்டாயிற்று. 1907-ம் வருஷம் இவர் அந்தப் பள்ளிக்கூட நிர்வாக சபையின் தலைவராக ஆனார். உண்மையில் நிர்வாகப் பொறுப்பு முழுவதையும் தாமே ஏற்று நடத்திவரும் மானேஜராகவே இவர் காணப்பட்டார். 1908-ம் வருஷம் பள்ளிக்கூடக் கட்டடம் முதலியவற்றை விலை கொடுத்துத் தாமே வாங்கிக்கொண்டார். பள்ளிக்கூடப் பொறுப்பை இவர் ஏற்றுக்கொண்ட காலமாகிய 1906-ம் வருஷம் முதல் 1926-ம் வருஷம் வரையிலும் ஒவ்வொரு வருஷமும் சராசரி ஸுமார் நாலாயிரம் ரூபாய் வீதம் கையைவிட்டுச் செலவு செய்து வந்தார். பள்ளிக்கூட நிர்வாகம் ஒழுங்காக என்றென்றைக்கும் நடக்கும்பொருட்டு இவர் 1926-ம் வருஷம் ஒரு டிரஸ்டி சங்கத்தை அமைத்து, அச்சங்கத்தினிடம் நிர்வாகப் பொறுப்பை ஒப்புவித்தார். அப்போது பள்ளிக்கூடத்திற்கு லக்ஷம் ரூபாய் நன்கொடையாக அளித்தார். இத்தொகையின் வருமானமும், சம்பளம் முதலிய பிற வருமானங்களும் பள்ளிக்கூடச் செலவுக்குப் போதாதது கண்டு வருஷம்தோறும் அதிகப்படியான செலவைத் தாமே பொறுத்துவந்தார். மேற்கொண்டு இருபத்தையாயிரம் ரூபாய் மதிப்புள்ள பத்திரங்களையும் நன்கொடையாக உதவினார். 1931-ம்ஹு வரையில் அவர் பள்ளிக்கூடத்துக்காகத் தம் கையைவிட்டுச் செலவுசெய்த தொகையையும், நன்கொடையாக அளித்த தொகையையும் கூட்டிப் பார்த்தால் இரண்டு லக்ஷத்து எண்பத்தோராயிரம் ரூபாய் ஆகிறது. 1931-ம் ஹூ-த்துக்குப் பின்னரும் இவர் பள்ளிக்கூடத்தைக் கருத்தோடு கவனித்தும் செலவுகள் செய்தும் வருகிறார்.

ஸர் பி. எஸ். சிவஸ்வாமி ஐயர் மற்றொரு பள்ளிக்கூடத்தையும் ஆதரித்து வருகிறார். அது சென்னை மயிலாப்பூரிலுள்ள தேசீயப் பெண்கள் உயர்தரப் பள்ளிக்கூடம். பல வருஷகாலமாக இவர் இந்தப் பள்ளிக்கூடத்தின் நிர்வாகம் முதலியவற்றை ஏற்று நடத்திவரும் கல்விச் சங்கத்தின் தலைவராக இருந்துவருகிறார். ஒவ்வொரு வருஷமும் இருநூற்றைம்பது ரூபாய் வீதம் பல வருஷங்கள் பள்ளிக்கூடத்துச் செலவுக்காக நன்கொடையாக அளித்து வந்திருக்கிறார். மேலும் 1941 - 1942-ம்ஹு பள்ளிக்கூடக் கட்டட வகைக்காக இருபதினாயிரம் ரூபாய் கொடுத்திருக்கிறார். இவர் இந்தப் பள்ளிக்கூடத்துக்கு மொத்தம் எவ்வளவு கொடுத்திருக்கிறார் என்பதை என்னால் அறியமுடிய வில்லை. ஏனெனில் சிலர் நன்கொடை அளிக்கும்போது உலகம் அதை அறியவேண்டும்; அறிந்து தம்மைப் பாராட்டவேண்டும் என்னும் நோக்கத்தோடு கொடுப்பார்கள்: இவரோ அவ்வகையைச் சேர்ந்தவர் அன்று. தம் நன்கொடையின் அளவைப் பிறர் மதிப்பிட்டுப் பாராட்ட வேண்டும் என்று இவர் விரும்புவதே இல்லை. கல்வியின்மீதுள்ள கருத்தினாலும் தாம் தேர்ந்தெடுத்த கல்வி நிலையம் நன்றாகச் சீரிய முறையில் நடைபெற வேண்டும் என்னும் எண்ணத்தாலுமே இவர் தமது பொருளையும் கருத்தையும் இவற்றில் செலுத்திவருகிறார். திருக்காட்டுப்பள்ளி ஹைஸ்கூலுக்கு ஒவ்வொரு வருஷமும் இவர் அனுப்பி வந்த செய்தி

களிலிருந்தும், மயிலாப்பூர் பள்ளிக்கூடத்தின் கொண்டாட்டங்களில் இவர் பேசிய பேச்சுக்களிருந்தும் இவருடைய கருத்து நன்ருகத் தெரிகிறது.

தாம் நடத்தும் பள்ளிக்கூடங்கள் எல்லாவகையிலும் சிறந்த எடுத்துக் காட்டுக்களாக இருக்கவேண்டும் என்பதே இவரது பேரவா.

"கல்வி கற்கவேண்டும்; அறிவை வளர்க்கவேண்டும்; தாம் மேற்கொண்ட வேலையைத் திருந்தச் செய்ய வேண்டும்; தேசத்துக்குச் சிறந்த தொண்டு செய்யவேண்டும்; தேசத்தின் நற் பிரஜைகளாக வாழவேண்டும் என்றெல்லாம் மாணவர் மாணவிகளை அவாவுறச் செய்வதே நம் லக்ஷ்யமாகும்" என்றும் "கிராமத்தில் உள்ளவர்கள் புத்தகக் கல்வியைக் கற்பதோடு தமக்கேற்ற தொழில்களையும் கற்று வருதல் நன்று" என்றும் இவர் கூறியிருக்கிருர்.

கல்வி விஷயங்களில் இவர் மிகவும் ஆர்வம் கொண்டவர் என்பதற்கு வேறு சில அத்தாட்சிகளும் உள. இவர் 1916-ம் ஞு முதல் 1918-ம் ஞு வரையில் சென்னை ஸர்வகலாசாலையின் உப அத்யக்ஷகராகவும், 1918-1919-ம் வருஷங்களில் காசி விசுவ வித்யாலயத்தின் உப அத்யக்ஷகராகவும் இருந்து அவற்றின் நிர்வாகங்களை மிக நன்ருக நடத்திவந்தார். மேலும் சென்னையிலும், காசியிலும், மைசூரிலும் லக்நௌவிலும் பட்டம் பெறும் மாணவர்களுக்குப் பட்டமளிப்பு விழாவின்போது இவர் அறிவுரைப் பிரசங்கங்கள் செய்ததும் *1929*-ம் ஞு உபாத்தியாயர்களின் சங்க வருஷாந்திரப் பொதுக்கூட்டத்தில் தலைமை வகித்ததும் இவருக்குக் கல்வி விஷயங்களின் மீதும் மாணவர்கள் மீதும் உள்ள பற்றின் அளவை ஒருவாறு காட்டுகின்றன. பங்களூரிலுள்ள இந்திய விஞ்ஞான நிலையத்தின் நிர்வாகசபை அங்கத்தினராகவும் இவர் இருந்திருக்கிருர்.

இவர் வக்கீல் தொழிலில் படிப்படியாக முன்னேற்றம் அடைந்து வந்தார். 1907-ம் ஞு சென்னை அட்வகேட் ஜெனரலாக நியமிக்கப்பட்டார்.

'அறிஞனே அறிவான் அறிஞனது முயற்சியை' என்ற கருத்தடங்கிய [1]வடமொழி சுலோகத்திலும்,

> 'புலமிக் கவரைப் புலமை தெரிதல்
> புலமிக் கவர்க்கே புலனும்'

என்று தமிழில் பழமொழி நூலிலும் வழங்கும் வசனங்களுக்கேற்ப இப்பொழுது சென்னை ஹைகோர்ட்டில் அட்வகேட் ஜெனரலாக விளங்கும் ஸர் அல்லாடி கிருஷ்ணஸ்வாமி ஐயர் சிவஸ்வாமி ஐயரைப்பற்றிப் பின்வருமாறு புகழ்ந்து கூறியிருக்கிருர்:—

1907-ம் ஞு நான் வக்கீலாக ஆனபொழுது ஸர். சிவஸ்வாமி ஐயர் பெரிய வக்கீலாக விளங்கிக்கொண்டிருந்தார். நான் வக்கீலான சில காலத்துக்கெல்லாம் அவர் அட்வகேட் ஜெனரலாக நியமிக்கப்பட்டார். சென்னையிலும் வெளியூர்களிலும் அவரோடு உடனிருந்து சில கேசுகளை நடத்தும் பாக்கியம் எனக்குக் கிடைத்தது. என்

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1. विद्वानेव विजानाति विद्वज्जनपरिश्रमम्

தலைவராயிருந்த காலம் சென்ற பி. ஆர். ஸுந்தரமையர் இல்லாத போது இரண்டொரு கேசுகளில் சிவஸ்வாமி ஐயருக்கு எதிர்க்கக்ஷியிலும் நான் ஆஜராய்ப் பேசியிருக்கிறேன். ஆகையால் சிவஸ்வாமி ஐயருடைய வேலைத்திறத்தைப் பற்றி எனக்கு நேரிலே தெரியும். பல திறப்பட்ட சமுதாய விஷயங்களில் அவர் ஈடுபட்டுத் தொழில் புரிந்து வந்தபோது எந்த எந்தக் குணங்கள் எல்லாம் அவருக்கே உரிமையாக விளங்கி அவருக்குச் சிறப்பளித்து வந்தனவோ அந்த அந்தக் குணங்கள் யாவும் அவரது வக்கீல் தொழிலில் காணப்பட்டன - மெதுவாயும் நிதானமாயும் உள்ள ஓர் அமர்ந்த சுபாவம், ஆழ்ந்த கல்வி, சொல்லின் பொருளைத் தெளிவாக அறிந்து ஏற்ற சொல்லையே அளவறிந்து எடுத்தாளுவதில் அக்கறை, விஷயங்களை மிக நன்றாகப் படித்துத் தெரிந்துகொள்ளுதல், அவசரப்பட்டுப் படபடப்பாயும் துடுக்காகவும் பதில் சொல்வதற்கு மனமில்லாமை. கோர்ட்டில் தலைமை வகிக்கும் நீதிபதி குறுக்கிட்டுக் கேட்கிறாரே என்று தாம் முறையாகச் சொல்லப் புகுந்த விஷயத்தைவிட்டு விலகி வேறொன்றை எடுத்துப் பேசுவது அவருக்குப் பிடிக்காது ; தாம் முன்னமேயே இட்டுவைத்த கோட்டின் வழியேதான் கடைசி வரையில் தாம் சென்றாகவேண்டும். வெகு துரிதமாகக் கேசை முடித்துவிடவேண்டும் என்று முயலும் அவசர சுபாவமுள்ள ஜட்ஜுகள் அவரிடமிருந்து சடசட வென்று விடைகளைப் பெற்று விட மாட்டார்கள். அவர் ஆர அமர வழக்குப் பேசும்போது எதிர்த்தரப்பு வக்கீல் குறுக்கே பேசி அல்லல் படுத்தினாலும் அவர் அதைப் பொறுக்கமாட்டார்.

"அவர் பேசும்போது ஒவ்வொரு வார்த்தையையும் நிறுத்தே பேசுவார். எந்த விஷயத்திலும் அளவுக்கு மிஞ்சி அதிசயோக்தியோ அல்லது அநாவசியமான ஆடம்பரப்பேச்சோ அவரிடம் கிடையாது. மிக நன்றாய்த் தெரிந்து கொள்ளாத விஷயங்களைப்பற்றிப் பேசுவது என்பதும் அவரிடம் கிடையவே கிடையாது. சிற் சில வேளைகளில் அவர் பேசும்போது தயங்கித் தயங்கிப் பேசுவதுபோல் தோன்றும். தீர்க்காலோசனையின்றி அவர் பேசுவது கிடையாது என்பதற்கும், சொல்லின் திறம் அறிந்து அவர் தக்க சொல்லைத் தேர்ந்தெடுத்து வழங்குகிறார் என்பதற்கும் இது அறிகுறியாகும்."

1907-ம் ஆு முதல் 1912-ம் ஆு வரையில் இவர் அட்வகேட் ஜெனரலாக இருந்து வேலைபார்த்து வந்தார்.

அதிகாரத்துறை. 1912-ம் ஆு இவர் கவர்னருடைய நிர்வாஹ சபை அங்கத்தினராக நியமிக்கப்பட்டார். அந்த வேலையை 1917-ம் ஆுவரை பார்த்து வந்தார். எத்துணைச் சிக்கலான அரசியல் விஷயங்களாயிருந்தாலும் தாம் அவற்றை மிக நன்றாகக் கற்றுணர்ந்த பிறகே முடிவு செய்து வந்தார். 'காரியம் விரைவில் முடிந்தால் போதும். எப்படி முடிந்தால் என்ன?' என்று எண்ணி அவரைக் குறைகூறிய சிற்சில அவசரக் குடுக்கைகளை இவர் லக்ஷியம் செய்யவில்லை. அவசரப்பட்டு வேலைசெய்வது என்பதே இவருடைய சுவபாவத்தில் கிடையாது. இவர் அதிகாரப் பதவியைவிட்டு நீங்கியதும் மீண்டும் வக்கீலாகத் தொழில் புரிய விரும்பவில்லை. தஞ்சாவூர் அரண்மனைக்கேசில் இவரை ஆஜராகும்படி எவ்வளவோ வற்புறுத்தியும்

இவர் மறுத்துவிட்டார். இலக்கியங்களைப் படிப்பதிலும், தேச சேவை செய்வதிலுமே தமது வாழ்நாளைக் கழிக்க விரும்பினர். ஆங்கில இலக்கியத்திலும், ஸம்ஸ்கிருத இலக்கியத்திலும் இவருக்குச் சிறந்த பற்றும் பயிற்சியும் உண்டு. "ஹிந்து நீதிக்கொள்கைகளின் பரிணமம்" என்னும் விஷயத்தைப்பற்றி கல்கத்தாவில் கமலாப் பிரசங்கங்கள் என்னும் தொடரில் இவர் பிரசங்கம் செய்தார். இப் பிரசங்கங்கள் இவரது ஆழ்ந்த படிப்பையும், தெள்ளிய நடையை யும் மிக நன்ருக விளக்கிக் காட்டுகின்றன. இவை புத்தக வடிவ மாக வெளிவந்துள்ளன.

அரசியல்துறை. 1898–ம் ௵ சென்னை ஸர்வகலாசாலையின் அங் கத்தினராக இவர் தேர்ந்தெடுக்கப்பட்டார். ஆறு வருஷம் அவ்வாறு தொண்டு செய்த பிறகு 1904–ம் ௵ சென்னைச் சட்ட சபையில் ஸர்வகலாசாலையின் பிரதிநிதியாக இருக்க விரும்பினர். அதுவரை கலாசாலையின் பிரதிநிதிகளாகத் தேர்ந்தெடுக்கப்பட்டிருந்தவர்கள் அனைவரும் ஐரோப்பியர்களே. அந்த வருஷத்திலும் இவருக்குப் போட்டியாக கானன் ஸெல் என்ற பாதிரியும் ஓர் அபேக்ஷகராக நின்ருர். ஆயினும் சிவஸ்வாமி ஐயரே போட்டியில் வெற்றி பெற்ருர்.

மறுதடவை 1906–ம் ௵ தேர்தல் நிகழ்ந்தபோது இவரை ஒருவரும் எதிர்க்கவில்லை; தடையின்றி இவர் தேர்ந்தெடுக்கப்பட் டார். இவர் சட்ட சபையில் அங்கத்தினரா யிருக்கும்போது மதராஸ் நிலசுவான்கள் சட்டம் முதலிய முக்கியமான சட்டங்கள் சிலவற்றைச் சீரான முறையில் நிறைவேற்றிவைக்க மிகவும் பாடுபட்டார்.

1907–ம் ௵ மார்ச்மீ தஞ்சாவூர் ஜில்லா கான்பரென்ஸுக்குத் தலைமை வகித்தார்.

படபடப்பும் அவசரமும் ஒன்றிலும் உதவாது; மெதுவாகவே ஒவ்வோர் அடியையும் ஆராய்ந்தே முன்செல்லவேண்டும் என்ற கொள்கையையுடைய இவர் அரசியல் துறையிலும் மிதவாதக் கக்ஷி யையே ஆதரித்தார். இருமுறை—(அதாவது 1919–ம் ௵-த்தில் கல்கத்தாவிலும் 1926–௵த்தில் அகோலாவிலும்) மிதவாத·மகாநாடு களில் தலைமை வகித்தார். ராணுவ விஷயங்களில் மிக்க கருத்துச் செலுத்தி வந்திருக்கிருர். அவ்விஷயங்களில் சிறந்த அறிஞராகக் கருதப்பட்டுப் பல கமிட்டிகளில் வேலை பார்த்து வந்திருக்கிருர். இந்தியர்களை மேன்மேலும் உயர்ந்த ராணுவப் பதவிகளுக்கு நிய மிப்பது அவசியம் என்றும் இந்திய நாட்டுச் சேனை இந்தியர் களாலேயே அமைக்கப்பட வேண்டும் என்றும் பலமுறை இவர் வற்புறுத்தி வந்திருக்கிருர். 'இந்தியப் பாதுகாப்புச் சேனை' அமைக் கும் முயற்சியில் இவர் மிகவும் கருத்துடையவராயிருந்தார்.

கப்பல் இலாகாவிலும் இந்தியர்கள் மேன்மேலும் கப்பல் படையில் நியமிக்கப்படவேண்டும் என்றும், இந்திய வியாபாரக் கப்பல் தொழில் மேன்மேலும் வளர்ச்சி பெறுவதற்குரிய முறை களைத் தேடிக் கையாள வேண்டும் என்றும் முயன்றுவந்திருக்கிருர். தம் ஆழ்ந்த படிப்பாலும் விசாலமான அனுபவத்தாலும் அரசியல்

துறையில் கிடைத்துள்ள பயிற்சியைக் கொண்டு அவ்வப்போது உண்டாகும் அரசியல் பிரசினைகளைப் பற்றியும் தம் அபிப்பிராயங்களை வெளியிட்டு வந்திருக்கிருர். ஒரு சிலர் குறை கூறுவதையும், வேறு சிலர் அவற்றை மதியாமல் அலக்ஷயம் செய்வதையும் இவர் பொருட் படுத்துவதில்லை. தம் உண்மையான அபிப்பிராயத்தை அச்சமும் பாரபக்ஷமுமின்றி வெளியிடுவதையே தாம் தேசத்துக்குச் செய்ய வேண்டிய சேவையாகவும் முக்கியமான கடமையாகவும் கருதி இவர் இவ்வாறு செய்துவருகிருர்.

1920-ம் வருஷம் இந்தியச் சட்டசபையின் அங்கத்தினராகத் தஞ்சாவூர் திருச்சிருப்பள்ளி ஜில்லா வாசிகளால் தேர்ந்தெடுக்கப் பட்டார். மீண்டும் 1924-ம் வருஷம் அந்தச் சபையின் அங்கத்தினராக இவர் அரசாங்கத்தாரால் நியமிக்கப்பட்டார்.

1922-ம் வருஷம் ஜினீவாவில் நடந்த ஸர்வதேச சங்கத்துக்கு இந்தியப் பிரதிநிதியாக அனுப்பப்பட்டார். 1924-ம் வருஷம் சீர் திருத்த விசாரணைக் கமிட்டி அங்கத்தினராக நியமிக்கப்பட்டார். அரசியல் சம்பந்தமான விஷயங்களைப்பற்றிப் பன்னிரண்டு பிரசங் கங்கள் செய்தார். இவை 1928-ம் வருஷம் "இந்திய அரசியல் பிரசினைகள்" என்னும் நூலாக வெளிவந்துள்ளன.

பட்டமும் பதவியும். அரசாங்கமும் அறிஞர்குழாமும் இவரை அவ்வப்போது பாராட்டித் தம்மைக் கௌரவித்துக் கொண்டன. இவருக்கு 1908-ம் வருஷம் ஸி. ஐ. இ. பட்டமும் 1912-ம் வருஷம் ஸி.எஸ்.ஐ. பட்டமும், 1915-ம் வருஷம் கே.ஸி.எஸ்.ஐ. பட்டமும் அளித்தார்கள். 1932-ம் வருஷம் சென்னை ஸர்வகலாசாலையும், 1933-ம் வருஷம் காசி விசுவவித்தியாலமும் இவருக்கு டாக்டர் பட்டம் அளித்தன.

1939-ம் வருஷம் சென்னை அட்வகேட் சங்கம் தங்கள் ஐம்ப தாவது ஆண்டு பொன் விழாவைக் கொண்டாடியபோது இவரே தலைமை வகித்து அதைக் கௌரவப்படுத்திருர்.

வயது முதிரமுதிர இவருடைய அறிவும் முதிர்ந்து வருகிறதே யன்றித் தளர்வடையவே இல்லை. பழமையான விஷயங்களில் இவரது மனம் வேரூன்றி யிருந்தபோதிலும் புதிய விஷயங்களையும் விருப்பு வெறுப்பின்றி ஆராய்ந்து கொள்ளவேண்டியவற்றைக் கொள்வதில் இவர் இன்னும் கருத்தாகவே இருந்து வருகிருர். கல்வி விஷயங்களிலும், அரசியல் விஷயங்களிலும், சமூகச் சீர் திருத்த விஷயங்களிலும் இவர் தம் கருத்தை ஊன்றிச்செலுத்தி ஆடம்பரமற்ற இன்றியமையாத தேசசேவை புரிந்து வருகிருர். இவர் பேசும் பேச்சும், எழுதும் நடையும் தெள்ளத் தெளிந்தவை. கருத்தழகும், அமைப்பழகும், சொல்லழகும் நிரம்பியவை; ஆழ்ந்த கல்வியால் பிறந்து, நுண்ணிய அறிவால் ஏற்கப்பட்டு, கொண்ட கருத்தைத் தெளிவாக வெளியிடவேண்டும் என்னும் லக்ஷயத் தையேகொண்டு அமைதியாக வெளிவரும் பேச்சும் எழுத்தும் அழகுபொலிந்து விளங்கும் என்பதில் என்ன சந்தேகம்? இவர் எதையும் பற்றிப் படபடப்பாய்ப் பேசுவதில்லை; எந்த விஷயத்திலும் ஆத்திரத்தோடு நடப்பதில்லை என்று சிலர் சொல்வதுண்டு. ஓங்கி,

மஹோன்னதமாய் உயர்ந்து, அவ்வுயர்ச்சியால் பனிமுடி சூடிய ஹிமயமலையானது வெஸுவியஸ் மலையைப்போல் ஏன் நெருப்பைக் கக்குவதில்லை என்று கேட்பதையே இது ஒக்கும்.

ஆழ்ந்து, மிக அகன்று, நிரம்பிய கல்வியாலும் இடைவிடாத நன்முயற்சியாலும், சீரிய விநயத்தாலும், நல்ல நெறியினின்று இம்மியும் விலகாத சிறந்த நல்லொழுக்கத்தாலும் இவர் மிக மேன்மையுற்று விளங்குகிறார்.

"ஆன்று அவிந்து அடங்கிய கொள்கைச்சான்றோர்" ஆகிய இவர் நீடூழி வாழ்ந்து நம் நாட்டுக்கு மேன்மேலும் பணிசெய்து வருமாறு இறைவன் அருள்வாராக.

[ராகம்: கல்யாணி தாளம்: கண்டத்ருபுடை]

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பல்லவி

श्री शिवस्वामी महीसुरेन्द्रो
जीयाच्चिरं शताभिषेक महोत्सववैभवयुक्तः ॥

அநுபல்லவி

श्रीमदरालकेशीसमेत
सुन्दरेश्वरपरिपूर्णकृपया ॥

சரணம்

राजसेवालब्धविपुलकीर्तिः
रम्यगुणभूषणोदारपूर्तिः
पूजनीयनीतिनैपुण्यसुमतिः
प्रभूतदाननिवारितजनार्तिः

प्रतिभाविशेषतोषितविद्वन्मण्डलः प्रगल्भवाङ्मुक्ताफलः
प्रख्यातन्यायनिपुणाग्रगण्यो विद्याभेषजदानवरेण्यः ॥

சிறுவர் பகுதி.

ஸர் பி. எஸ். சிவஸ்வாமி ஐயரவர்களின் இளமைப்பருவம்

BY

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நமது நாட்டில் பிராசீனகாலம் முதல் அரசர்களும், மந்திரிகளும், தனவைசியர்களும் தேவாலயத் திருபபணிகளிலும், ஆறு குளங்கள் வெட்டுவதிலும், அன்னசத்திரங்கள் கட்டுவதிலும், ஏராளமான பொருளைச் செலவிட்டிருக்கின்றனர். சமீபகாலத்தில் நாட்டுக்கோட்டை நகரத்தார்கள் ஜீர்ணமான கோயில்களைப் புதுப்பித்தும், அவைகளுக்குச் சிறப்பாக உற்சவாதிகள் நடத்த மானியங்கள் விட்டும் அரிய தொண்டு செய்திருக்கிறார்கள். ஆனால் கல்விக்காகவோ, வித்தியாலங்கள் ஏற்படுத்தவோ வைத்யசாலைகள் ஸ்தாபிக்கவோ ஊக்கங்காட்டுவது, சில ஆண்டுகளுக்கு முன்தான் தோன்றியது. இவ்வித நவீன தர்மஸ்தாபனங்களுக்கு லக்ஷக்கணக்கில் உதவி செய்கிறவர்களை நமது கைவிரல்களில் எண்ணிவிடலாம். இவர்களனைவரும் ஏறக்குறைய வாணிபத்தொழிலினால் அளவற்ற தனம் சம்பாதித்தவர்கள். உயர்ந்த கல்விபயின்று, அரசாங்க உத்தியோகங்கள் வகித்தோ அல்லது வேறு சிறந்த தொழில் புரிந்தோ பெருஞ் செல்வம் பெற்று, கல்வி யபிவிருத்திக்காகத் தமது சொத்தில் பெரும் பகுதியை ஈந்த பிராமணகுலோத்தமர் ஸர் சிவஸ்வாமி ஐயரென்றே சொல்லலாம். அவர் இதுவரை செய்த பொருளீடும் இனிச் செய்யப் போகும் கொடையும் சேர்ந்து சுமார் ஐந்தாறு லக்ஷமிருக்கக் கூடுமென்று ஒருவாறு கணக்கிடலாம்.

இவ் வுத்தம புருஷரது ஜீவிய சரித்திரத்தின் சில சிறந்த அம்சங்களைச் சிறு மாணவர்கள் அறிவது அவர்களுக்கு மிகுந்த பயனை அளிக்கும். இச்சதாபிஷேகப் புத்தகத்தில் குறிக்கப்பட்டிருக்கும் பாடசாலை நிகழ்ச்சிகளிலிருந்தும், ஐயரவர்களுடன் நெருங்கிப் பழகின நண்பர்களால் எழுதப்பட்ட கட்டுரைகளிலிருந்தும் அவரது பெருமையும், உத்தம குணங்களும், வாழ்க்கைச் சிறப்பும் உங்களுக்கு நன்கு புலப்படும். நான் எழுதும் விஷயம் ஐயரவர்களின் பாலியப் பருவம். அப்போது அவரிடம் தோன்றிய சில சிறந்த குணங்களை விளக்கப் பிற்கால சம்பவங்களில் சிலவற்றைமாத்திரம் குறிக்க உத்தேசிக்கிறேன்.

சிவஸ்வாமி ஐயருடைய தந்தையார், திருக்காட்டுப்பள்ளிக்கு மேற்கே ஒரு மைல்தூரத்தில் காவிரியாற்றின் தென்கரையில் அமைந்த பழைய மாறனேரி அக்கிரகாரத்தில் தோன்றிய சுந்தரமையர் என்பார். சுந்தரமையர்தான் முதன் முதலில் இங்கிலீஷ் படிப்புக்காக இக்கிராமத்திலிருந்து வெளியூர் சென்றவர் என்பது வதந்தி. தஞ்சாவூருக் கடுத்த விண்ணாற்றின் கரையில் தமது பந்துக்களொருவர் வீட்டிலிருந்து வடக்கே இரண்டு மைலுக்கப்பாலுள்ள அம்மன் பேட்டையில் S. P. G. பாதிரியார் பாடசாலைக்குத் தினம் போய்வந்தார். தேர்ச்சிப்பரீக்ஷை (Proficiency Exami-

nation)யில் தேறி, பட்டுக்கோட்டையில் S. P. G. மிஷன் பாட சாலையில் ஓர் உபாத்தியாயராக அமர்ந்தார். அவரது மனைவியார் மரூர் கிராமத்தில் பிறந்த சுப்பலக்ஷ்மி அம்மாள். இருவரும் பட்டுக்கோட்டையில் சில வருஷங்கள் இல்லறம் நடத்தினார்கள். பாடசாலை அதிகாரிகளுக்கும் தனக்கும் உத்தியோக உயர்வு விஷய மாய் ஏற்பட்ட சில பேதங்களினால், சுந்தரமையர் தம் வேலையை ராஜீநாமாச் செய்துவிட்டுத் தஞ்சாவூரில் வக்கீல் தொழிலில் அமர்ந் தார். அக்காலத்தில் ஏழைக் குடும்பங்களில் அநேகர் ஆங்கிலப்படிப் புப் பெற்று உபாத்திமைத் தொழிலில் இருக்கும்போதே சட்டப் பரீக்ஷை கொடுத்துப் பிறகு வக்கீல் தொழில் செய்வது சகஜமா யிருந்தது. சுந்தரமையர் காலத்தில் ஒவ்வொரு கோர்ட்டிலும் சில நபர்களே வக்கீல் தொழில் நடத்த அநுமதிக்கப்பட்டனர். அநு மதிக்கும் அதிகாரம் ஜில்லா ஜட்ஜிடமிருந்தது. அதுவும் தவிர, வக்கீல் கோஷ்டியில் காலிஸ்தானங்கள் ஏற்பட்டால்தான் புது வக்கீல்கள் அநுமதிபெறுவர். நமது சுந்தரமையரும் இவ்விதமே இரண்டாவது கிரேட் பிளீடராக இருந்து பிறகு முதல் கிரேட் பிளீடராக வேலை பார்த்தார். அவருக்கு நல்ல யோகம், நல்ல பேர், நல்ல வருமானம். தஞ்சாவூரில் பெரிய வக்கீல்களில் இவரும் ஒருவ ரானார்.

சிவஸ்வாமி ஐயர் 1864-ம் வருஷம் பிப்ரவரிமீ 7-ம் தேதி ஞாயிற் றுக்கிழமை மாலையில் தன் தாயின் 18-வது பிராயத்தில் ஜனன மானார். இது ருதிரோத்காரி வருஷம் மகரமாதம் அமாவாஸ்யை திருவோண நக்ஷத்திரம் ஆனதால், 'அர்த்தோதய' மென்று வழங்கும் மஹா புண்ணியதினமாகும். புண்ணியதின ஜனனத்திற்கேற்ப ஐயரது வாழ்க்கையும் அப்பழுக்கற்று மிக்க பரிசுத்தமாயும், நற் குண நற்செய்கைகள் பொருந்தியதாயும் இருந்துவருகிறது. அதனா லேயே, பிறப்பு, ஆரோக்யம், கல்வி, அறிவு, ஐசுவரியம், அதிகாரம், சிறப்பு முதலிய எல்லா சம்பத்துக்களும் உண்டாயின என்று ஏன் கருதக்கூடாது?

வீட்டில் தாய் தந்தையர்களும் மற்றுமுள்ள உறவினர்களும் இவரைத் துரைசாமி என்றே அழைப்பது வழக்கம். இவருடைய பாட்டனார் பெயர் சிவஸ்வாமி. ஆகையால் அப்பெயரைச்சொல்ல லஜ்ஜைப் படுவார்கள். துரைசாமி வடக்கு வீதியிலுள்ள S. P. G. மிஷன் Fort Branch பாடசாலையில் கீழ்வகுப்புக்களில் படித்து, மேல் வகுப்புக்களுக்கு அப்போது மானம்பூச்சாவடியிலிருந்த உயர்தரக் கல்லூரிக்குப் போய்வந்தார். பன்னிரண்டாவது வயது முடியுமுன் மெட்ரிகுலேஷன் வகுப்புக்கு வந்துவிட்டார். படிப்பில் மேதாவியா யிருந்தாலும் சிவஸ்வாமி இளங்குழந்தைதானே என்று சொல்லிப் பிரின்ஸிபல் மார்ஷ்துரை அவரை அவ்வருஷப் பரீக்ஷைக்குப் போக வேண்டாமென்றார். இதர உபாத்தியாயர்கள் அவரைப் பரீக்ஷைக் கனுப்ப சிபார்சுசெய்தும், அவருடைய தகப்பனார் சுந்தரமையர் சிவஸ்வாமிக்குக் கணக்கில் தேர்ச்சி போதாதென்று சொல்லி இன் னொரு வருஷம் அதே வகுப்பில் படிக்கும்படி நிர்ப்பந்தித்து விட்டார். (இக்காலத்தில் பிள்ளைகளும், பெற்றோர்களும் ஹெட் மாஸ்டரை என்ன பாடு படுத்துகிறார்கள்!) இக்கதையை சிவஸ்வாமி ஐயரிட

மிருந்தே நான் கேள்விப்பட்டும், 'நீங்கள் அப்போது என்ன நினைத்தீர்கள்; அழுதீர்களா; பிதாவின் ஆஜ்ஞையை எதிர்க்காமல் ஒத்துக்கொண்டீர்களா?' என்று நான் அவரைக் கேட்கப் பயப்பட்டேன்.

அக்காலத்தில் அவருடன் சேர்ந்து படித்த மாணவர்களில் இருவரைக் குறிப்பிடலாம். ஒருவர் தஞ்சாவூர் பிரபல வக்கீலாகிய ஸ்ரீமான் P. R. நடேசையர். மற்றவர் காலஞ்சென்ற மஹான் வி. கிருஷ்ணஸ்வாமி ஐயர். சிவஸ்வாமி ஐயருக்கு வி. கிருஷ்ணஸ்வாமி ஐயரிடமிருந்த நட்பும், அன்பும், மதிப்பும் இவ்வளவு அவ்வளவுதான் என்று சொல்ல இயலாது. இருவரும் இணைபிரியாத நண்பர்கள்; ஓய்வு நேரங்களிலெல்லாம் கலந்து பேசுவார்கள்; பாடங்களைப் பற்றிச் சம்பாஷிப்பார்கள்; உலாவப்போவார்கள்; ஒருபொழுதும் வீண்வம்பு பேசார்கள். இவர்களுக்கு வேறு சிநேகிதர்களே வேண்டியதில்லை. பாடசாலை நாட்களில் ஏற்படும் அந்தரங்க சிநேகத்தின் வலிமையைப் பிள்ளைகளாகிய நீங்கள் நன்கு உணரவேண்டும். இது தான் ஆயுள் பரியந்தம் நீடித்து நிற்கும்.

ஹைஸ்கூல் வகுப்புக்களில் ஆங்கிலபாடங்களைக் கற்பித்த இரு உபாத்தியாயர்களைப் பற்றி சிவஸ்வாமி ஐயர் அடிக்கடி பேசுவார். ஒருவர் மார்ஷ்துரை. மற்றவர் T. C. ஷண்முகம் பிள்ளை. சிவஸ்வாமி ஐயர், ஆங்கிலபாஷை கற்பிக்கும் முறையைப்பற்றிப் பேசும் பொழுதெல்லாம் ஷண்முகம் பிள்ளையின் பெயர் வராமலிராது. அவர் இலக்கணம் கற்பிப்பதில் தேர்ந்தவர். ஒவ்வொரு வார்த்தையின் சரியான மூலத்தை (derivation) யறிந்தவர். வார்த்தைகளின் உற்பத்தியைத் தெரிந்து கொள்ளவேண்டும் என்ற ஆசையும், பிழையின்றி இலக்கணப்படி எழுதவும் பேசவும் வேண்டும் என்ற சிரத்தையும் தனக்கு ஏற்பட்டதற்கு ஷண்முகம் பிள்ளையவர்களே காரணம் என்று அவ்வுபாத்தியாயருடைய திறமையைப் புகழ்ந்து அடிக்கடி சிவஸ்வாமி ஐயர் பாராட்டுவார்.

1877-ம் வருஷம் தமது 14-ம் வயதில் சிவஸ்வாமி ஐயர் மெட்ரிகுலேஷன் பரீக்ஷையில் முதல் வகுப்பில் தேறி காலேஜ்படிப்பை முன்னிட்டுக் கும்பகோணம் சென்றார். வி. கிருஷ்ணஸ்வாமி ஐயரும் அப்படியே. ஹோட்டலில் குழந்தையை விடப் பிரியப்படாத அவருடைய தந்தையார், ஐயன் தெருவில் ஓர் வீட்டை வாடகைக்குப்பேசி ஒரு பரிசாரகனை அமர்த்தித் தனிக் குடித்தனம் வைத்தார். இரண்டு வாரங்களுக்கு ஒரு முறை விடுமுறை நாட்களில் (சனி, ஞாயிறுகளில்) தந்தையைப் பார்க்க சிவஸ்வாமி ஐயர் தஞ்சை செல்வது வழக்கம். அல்லது சுந்தரமையர் தனயனைக் காண கும்பகோணஞ் செல்வதும் உண்டு. வாரம் தவறாமல் கடிதப் போக்கு வரத்து நடக்கும். குடித்தனக் கணக்கைச் சரிவர எழுதிவரவேண்டுமென பிதா உத்திரவிட்டிருந்தார். அனுப்பிய பணத்திற்கு வரவு செலவுக் கணக்குக் காட்டிய பிறகுதான் மேற்கொண்டு பணம் கிடைக்கும்! அக்காலத்தில் எழுதிய குடும்பக்கணக்குப் புத்தகங்களை சிவஸ்வாமி ஐயர் இன்னும் பத்திரமாக வைத்திருக்கிறார். அவற்றை என்னிடம் காட்டுவதாக ஒரு முறை சொன்னார். அச் சந்தர்ப்பத்தை நழுவ விட்டதற்கு நான் இப்பொழுது வருந்துகிறேன்.

1879-ம் வருஷம் இறுதியில் F. A. பரீக்ஷையில் முதல்வகுப்பில் தேறி B. A. படிக்கச் சென்னை சென்றார். இப்பொழுது கல்வி

இலாகா டைரக்டரின் காரியாலயமாக விருக்கும் கட்டிடம்தான் அக் காலத்தில் "பழைய காலேஜ்" (Old College) என்று வழங்கப்படும் இராசதானிக் கல்லூரி (Presidency College) யாகும். அதில் சிவஸ்வாமி ஐயர் B. A. வகுப்பில் சேர்ந்து படித்து வந்தார். B. A. பரீக்ஷையில் முதல் வகுப்பில் தேறிய இரண்டே மாணவர்களில் சிவஸ்வாமி ஐயர் ஒருவர். 1883-ம் வருஷம் சட்டப் பரீக்ஷையில் (B. L.) ஒருவருஷம் முதல் வகுப்பில் தேறவில்லை. இரண்டாவது வகுப்பில் தேறியவர் சிவஸ்வாமி ஐயர் ஒருவரே. சில வருஷங்களில் முதல் வகுப்பில் வித்யார்த்திகளைப் போட பரீக்ஷ அதிகாரிகளுக்கு மனம் வருவதில்லை! அப்பொழுது மூன்றாவது வகுப்புத் தேர்ச்சி பெற்றவர்கள், தாங்கள் இரண்டாவது வகுப்பில் தேறியவர்களுக்குச் சமம் என்றும், B. L. பரீக்ஷையில் மூன்றாவது வகுப்புக்குக் குறைவு ஏற்படவில்லை யென்றும் கூறிக்கொள்வர்களாம்!

மஹான் வி. கிருஷ்ணஸ்வாமி ஐயர் பிரபல வக்கீல்களுள் மேல் ஸ்தானம் பெற்று, அநேக இளம் வக்கீல்கள் அவரிடம் வேலை கற்று வந்த காலம், ஒரு சமயம், இளம் வக்கீல் ஒருவர் ஐயர் கொடுத்த வேலையில் சற்று மெதுவாக இருக்கக்கண்டு அவரைப்பார்த்து "உனக்கு மூளையிருக்கிறதா, என்ன தாமதம், B. L. பரீக்ஷையில் முதல்வகுப்பில் தேறினையோ? என்று ஐயர், கோபத்துடன் உரத்த குரலில் கேட்க, இளம்வக்கீல் நடு நடுங்கி தீனஸ்வரத்தில் " இல்லை, மூன்றாவது வகுப்பு" என்று விடையளித்தார். ஐயர் மனமிரங்கி, சாந்தமான குரலில், "மூன்றாவது என்றால் கிள்ளுக்கீரையா? நானும் மூன்றாவது வகுப்புத்தான். நான் வக்கீல் தொழிலில் நல்ல பெயர் வாங்கவில்லையா, நன்றாகச் சம்பாதிக்கவில்லையா? முதலில் கஷ்டமாகத்தானிருக்கும். ஊக்கமும் முயற்சியுமிருந்து மூளையை உபயோகித்தால் நீயும் என்னைப்போல் ஆவாய்" என்று சொல்லி இளம் வக்கீலுக்கு ஆறுதல் கூறினராம். அந்த இளம் வக்கீல் என் ஆப்த சிநேகிதர். ஆனால் அவர் பின் வக்கீல் தொழில் நடத்தவில்லை.

சிவஸ்வாமி ஐயருக்கு பாலியத்திலேயே விவாகமாகிவிட்டது. அவருக்கும் கலியாணி அம்மாளுக்கும் இரண்டுவயதுதான் வித்தியாசம். ஆனால் B. A. படிப்பு முடிந்தபிறகுதான் மனைவியுடன் கூட இல்லறம் நடத்தத் துவக்கினார். ஹைஸ்கூலிலும் காலேஜிலும் ஐயர் தேகப்பயிற்சியிலும், விளையாட்டுக்களிலும் அதிக நேரம் கழித்ததாகத் தெரியவில்லை. எப்பொழுதும் புத்தகமும் கையுமாக விருப்பார். படிப்பைத்தவிர வேறு அலுவல் கிடையாது. சிறு வயதிலேயே சரீரம் கொஞ்சம் ஸ்தூலமாகிவிட்டது. அதைக் குறைப்பதற்கு, விடுமுறை நாட்களில் தஞ்சைவரும்பொழுது தெற்கு வீதியில் மல்லன் ஒருவனால் நடத்தப்பட்டுவந்த கரடிக்கூடத்தில் (gymnasium) சேர்ந்து கஸரத் பயின்று வந்தார். அவருடைய சகோதரர்களும் இதில் சேர்ந்தார்கள். ஆனால் அப்பயிற்சியில் அதிகப் பலனை யடையாததால் அதைச் சீக்கிரம் நிறுத்திவிட்டார். வைத்தியர்களின் சிபார்சின்பேரில் குதிரை சவாரி செய்ய ஆரம்பித்தார். நல்ல சவாரிக் குதிரையும் வைத்திருந்தார். மூன்று நான்கு வருஷங்களுக்குப் பிறகு ஒரு சமயம் குதிரையிலிருந்து விழுந்து கையெலும்பு முறியவே, குதிரை சவாரியையும் நிறுத்தி

விட்டார். பின் என்ன செய்வது? தேகப்பயிற்சி இல்லையேல் உடல் நலம் குன்றும்; சரீரமும் ஸ்தூலம் ஆகும் என்று எண்ணி டென்னிஸ், நடை, golf முதலியவற்றில் கவனம் செலுத்திவந்தார். காலையிலும் மாலையிலும் தவருமல் வேகமாக வெகுதூரம் நடப்பார். மாலையில் ஹை கோர்ட்டிலிருந்து மயிலாப்பூர்வரை, கடற்கரை ரஸ்தாவில் அவர் நடந்து போவதைப் பார்க்காதவர் இல்லை. அவருடன் கூட நடப்பது எவருக்கும் சிரமமாக விருக்கும். குதிரை வண்டியோ, மோட்டாரோ கூடவே வரும். தேக சிரமம் உண்டா கும்பொழுது வண்டியில் ஏறிவிடுவார். கோடை நாட்களில் நீலகிரிவாசத்தை விரும்பிச்சென்ற கனவான்களில் ஐயரை முதல் வராகச் சொல்லவேண்டும். நீலகிரியில், மலைகளின்மீது ஒற்றைப் பாதைவழியே வெகுநேரம் களைப்பின்றி ஏறி இறங்குவார். எனவே, பாடசாலைகளில் படிக்கும்பொழுதே இளம்பிராயத்தில் பிள்ளைகள் உடற்பயிற்சியில் ஊக்கங்காட்டவேண்டும் என்பது ஐயரது விருப்பம் என்று சொன்னுல் ஆச்சரியப்படுவதற்கில்லை. சிலம்பம், குஸ்தி, மல்யுத்தம், தண்டால், பஸ்கி, பார்களில் வேலை செய்வது, இவைகளைப் பாடசாலைகளில் கற்பித்தல் அவசியம் என்று அடிக்கடி ஐயர் சொல்லுவார். ஒரு சமயம் ஐயர், சென்னை சர்வகலாசாலை ராணுவப்பயிற்சி உத்தியோகஸ்தர் (Commandant, U. T. C.) காப்டன் மாக்ஸ்வெல் லாபோர்ட் (Captain Maxwell Lawford) துரையுடன் திருக்காட்டுப்பள்ளி ஹை ஸ்கூலுக்கு வந்த பொழுது, சிலபயிற்சிகளை மாக்ஸ்வெல் செய்து காட்டினுர். சிவஸ்வாமி ஐயரிடம் தனக்குள்ள பிரியத்தையும் மதிப்பையும் தெரிவிக்க எண்ணி அச்சமயம் மாக்ஸ்வெல் துரை ஒரு பரிசு ஏற்படுத்தினுர். விளையாட்டுக்களில் அதிகத்தேர்ச்சி யடைந்தவனுக்கு அப்பரிசாகிய வெள்ளிக்கோப்பை வழங்கப்பட்டுவருகிறது.

சிவஸ்வாமி ஐயரின் சரித்திரத்திலிருந்து சிறு பிள்ளைகள்கற்றுணரக்கூடிய நீதிகள் பல உள. தாய் தந்தையர்கள் குடும்பத்தை நடத்தும் ஒழுங்கு முறையும், ஆசாரங்களும், குழந்தைகளிடம் காட்டும் அன்பும், பிள்ளைகளின் வாழ்க்கையில் நன்கு விளங்குகின்றன. சிவஸ்வாமி ஐயருக்கு மாதா பிதாக்கள் தேவதைகள். அவர்களுடைய வார்த்தைகளுக்கு மறுப்பே கிடையாது. அவ் வார்த்தைகளே உபதேசம், உத்திரவு, வேதம். சிவஸ்வாமி ஐயர் இராமாயணத்தை நன்ருகப்படித்து, ஆலோசித்து, அறிந்து, அதன் ஸாரத்தைக்கிரஹித்துத் தன்வாழ்க்கையிலும் இராமரைப்போலவே பிதிருபக்தியைப் பூர்ணமாக அவலம்பித்தார்.

சிவஸ்வாமி ஐயர் சென்னையில் வக்கீல் தொழிலில் அமர்ந்த இரண்டு வருஷங்களுக்குள், தஞ்சாவூரில் அவரது பிதா சுந்தரமையர் உடல் நலம் குன்றி, சுரத்தினுல் நாலைந்து மாதங்கள் கஷ்டப்பட்டார். சிவஸ்வாமி ஐயர் உடனே தஞ்சைசென்று, தந்தையைப் பார்த்து வருந்தி நான்கு மாதங்களும் கொஞ்சங்கூடத் தூக்கமின்றி, வேளா வேளையில் உணவருந்தாமல், தந்தையின் பக்கத்திலேயே இருந்து அவரைக் கவனித்துவந்தார். தகப்பனுர் குணமடைந்ததும் சென்னை திரும்பினுர். ஆனுல் தஞ்சையில் பட்ட சிரமும், கவலையும் சிவஸ்வாமி ஐயருக்கு தேக அசௌக்கியத்தை ஏற்படுத்தின.

என்ன வைத்தியம் பார்த்தும் பழைய ஆரோக்கியத்தைச் சீக்கிரம் பெறவில்லை. வைத்தியர், ஐயரது தேக நிலைமையைக் கவனித்து, கொஞ்சகாலம் ஓய்வு எடுத்துக்கொண்டு ஒரு சிறந்த ஆரோக்கிய ஸதலத்திற்குப்போய்த் தங்குவது உசிதம் என வற்புறுத்தினர். உடனே ஐயர் சென்னையிலிருந்து கடல் மார்க்கமாக இலங்கைத் தீவுக்குச் சென்று நீவாரா எலியா (Newara Eliya) என்ற மலைப் பட்டணத்தில் சிலகாலம் வசித்துவந்தார். அக்காலத்தில் பிராமணர்கள் கடல் தாண்டுவது அரிது. இலங்கை சென்ற பிறகு தான் அச்செய்தியைத் தாய் தந்தையர்களுக்குத் தெரிவித்தார். சிவஸ்வாமி ஐயரிடமும் ஸாஹஸமிருக்கிறது என்று சொன்னல் யாவரும் ஆச்சரியமடைவர்.

ஐயரின் தந்தை, சுந்தரமையர் 1893-ம் ஞூ சிவபதம் அடைந்தார். அன்னை சுப்பலக்ஷிமியம்மாள் தஞ்சை வீட்டில் இருந்துவந்தாள். ஐயர் வருஷத்தில் இரண்டு, மூன்று தடவையாவது தஞ்சை சென்று அன்னையைத் தரிசனம் செய்து திரும்புவார். அன்னையைக் காணும் பொழுதெல்லாம் ஸாஷ்டாங்க நமஸ்காரம் செய்வார். இக்காலத்திலோ பிள்ளைகள் தங்கள் தாய் தந்தையர்களுக்கு ஸாஷ்டாங்க நமஸ்காரம் செய்யக் கூச்சப்படுகிறுர்கள். மனத்தில் அன்பு இருந்தால் போதுமென்கிறுர்கள்.

தஞ்சை – திருச்சி ஜில்லாத் தொகுதியிலிருந்து டில்லி அஸெம்பளிக்குத் தேர்ந்தெடுக்கப்பட்டு டில்லிக்குப் புறப்படுமுன், ஐயர் அன்னையிடம் விடைபெற்றுக்கொள்ள, தஞ்சாவூர் சென்றுர். அன்னைக்கு நமஸ்காரம் செய்தார். அந்த அம்மையார் பிள்ளைக்கு நெற்றியில் வீபூதியிட்டு, ரக்ஷார்த்தமாக அவருடைய பையில் சில வேப்பிலை ஆர்க்குகளை வைத்தார். ஐயருக்கு அப்பொழுது வயது 55 இருக்கலாம்.

சிவஸ்வாமி ஐயருக்கு, ஐரோப்பா, அமெரிக்கா, ஜப்பான் முதலிய தேசங்களின் நாகரிகத்தைப் பார்க்க உலக யாத்திரை செய்யவேண்டுமென்கிற ஆசை வெகு வருஷங்களாக இருந்து வந்தது. ஆனல் அன்னைக்கு முதிர்ந்த வயதினல் தள்ளாமை அதிகம் இருப்பதை யறிந்த ஐயர், அன்னரை விட்டுப்பிரிந்து சில மாதங்கள் எப்படியிருப்பது என்ற கவலையினல், தயங்கினர். மேலும் ஜ்யேஷ்ட புத்திரனல் தனக்குத் தஹனம் நடக்கவேண்டுமென்ற ஆசையை அன்னை தெரிவித்திருந்தாள். எனவே தனது சஞ்சல புத்தியைப் புறக்கணித்து அன்னை உயிருள்ளவளவும் அவளை விட்டு விலகுவதில்லை யென்றும் கடவுள் கிருபையிருந்தால் அன்னைக்கு அபரக்கிரியை செய்த பிறகு தேசாந்தரம் போவதென்றும் ஐயர் தீர்மானித்து அன்னையின் கோரிக்கையை நிறைவேற்றினர். சுப்பலக்ஷிமி அம்மாள் 1922-ம் வருஷம் மாசிமாதம் பரமபதம் அடைந்த பின்னரே, ஐயர் பிறதேச யாத்திரை கிளம்பினர்.

ஐயரவர்களின் வாழ்க்கையிலிருந்து சிறுபிள்ளைகள் அவசியம் கற்கவேண்டிய மற்றெரு முக்கியபாடம் ஒன்று உண்டு. சிவஸ்வாமி ஐயர், பாடசாலையில் பயிலும் பொழுதே சிறந்த நூல்களைக கற்றறிய வேண்டுமென அவாக் கொண்டார். நல்ல புத்தகங்கள் இருக்கு

மிடத்தைத் தேடுவார்; விலை கொடுத்துப் பல புத்தகங்கள் வாங்கு வார். நூல் நிலையங்களை நன்கு உபயோகிப்பார். புத்தகங்களை ஊக்கத் துடன் படிப்பார். படித்த விஷயங்களைப்பற்றிச் சிந்தனை செய்வார். ஐயருக்கு அபாரமான ஞாபகசக்தி உண்டு. எனவே படித்ததை வகுத்துத்தொகுத்து, அட்டவணையிட்டு, பல தலைப்புக்களின் கீழ் மனத்தில் ஆழப்பதியவைத்து, வேண்டிய காலத்தில், சமயோசிதமாக ஞாபகத்திற்குக் கொண்டுவருவார். இளமையிற்கற்ற இப்பழக்கம், ஐயரவர்களிடம் இன்னும் இருந்து வருகிறது. இப்பொழுது அவரது நூல் நிலையத்தில் காணப்படும் புத்தகங்கள் அருமையானவை. அவற்றைப் படித்து, அவைகளில் குறிப்புக்களும், எழுதிவைத் திருப்பார். படிக்காத புத்தகங்கள் அலமாரிகளில் இரா. எல்லாப் புத்தகங்களையும் படிக்கக்காலம் ஏது என்று நினைக்கலாம். சிறந்த அறிவாளிகள் எல்லாப்புத்தகங்களையும் ஆதிமுதல் அந்தம் வரை வாசிக்கமாட்டார்கள். சில புத்தகங்களைத்தான் முழுவதும் படிப்பார் கள். சிலவற்றைத் திறந்து அட்டவணையைப்பார்த்து, முகவுரையைப் படித்து, புத்தகத்தில் அடங்கிய விஷயங்களின் தன்மையையறிந்து, வேண்டிய பகுதிகளை மட்டும் படிப்பார்.

ஐயரவர்கள் புத்தகங்களைப் படிக்கும் பொழுது ஏதாவது ஒரு வார்த்தையின் பொருளிலோ, அல்லது உச்சரிப்பிலோ சிறிது சந்தேகம் தோன்றினும் உடனே தவறில்லாத அகராதிகளைப் பார்த்துச் சந்தேகத்தை நிவர்த்தி செய்து கொள்ளாமல் மேலே படிக்கமாட்டார். ஆக்ஸ்போர்டு (Oxford) அகராதி அவருக்கு வேதம். ஆயினும் மஹாகனம் ஸ்ரீனிவாச சாஸ்திரியாரது ஆங்கிலத்திற்கும், வார்த்தை உச்சரிப்பிற்கும் ஐயரவர்கள் மிகுந்த கௌரவம் வைப்பார். வெப்ஸ்டர் (Webster) அகராதியிலும் அவருக்கு நம்பிக்கை அதிகம். ஆங்கில வசன, காவிய நூல்கள் என்றாலோ, ப்ரொபஸர் கே. சுவாமிநாதனின் அபிப்ராயங்களைத் தெரிந்து கொள்ள விரும்புவார். நல்ல புத்தகங்கள் நிறைய இருக்கின்றன; அறிய வேண்டிய விஷயங்கள் அனந்தம்; காலம் குறைவு; விருத்தாப்பியம் அதிகரிக் கின்றது; ஆயுள் சீக்கிரம் முடிந்து விடுமே என்ற கவலை சிற்சில சமயங்களில் ஐயரவர்களுக்குத் தோன்றும்.

சிவஸ்வாமி ஐயரிடத்தில் ஒரு குறை உண்டு எனப் பலர் கூறு வதுண்டு. ஐயர், பெரிய கூட்டங்களில் வாய் திறந்து உரத்தகுரலில் பேசமாட்டார். பேசவும் இயலாதென்றே சொல்லலாம். அவர் பேசுவது சமீபத்திலுள்ளவர்களுக்குத்தான் கேட்கும். அவருடைய பேச்சைச் செவி சாய்த்துக்கேட்கவேண்டும் என்ற ஆவலுள்ள அறிஞர்களடங்கிய சிறு சபைகளுக்கே அவர் தகுதி. வி. கிருஷ்ண ஸ்வாமி ஐயரின் பேச்சு நயகரா நீர் வீழ்ச்சியைப் போன்றது. சிவ ஸ்வாமி ஐயரின் பேச்சோ பூர்ணப்பிரவாகத்துடன், அலைகளற்று, அமைதியுடன் ஓடும் ஆழமான நதியைப்போன்றது. இக்காலத்தில் “மைக்” என்ற கருவியிருப்பதால் சிவஸ்வாமி ஐயரைப்போன்ற தாழ்ந்த குரலையுடையவரும் பெருங் கூட்டங்களில் பேச முன்வரக் கூடும். ஆயினும் கம்பீரமாகப்பேசி சபையோர் கரகோஷம் செய்து தன்னைப்புகழவேண்டும்மென்ற எண்ணமே ஐயருக்கில்லை. தன் னுடைய எண்ணங்களையும் அபிப்ராயங்களையும் சுலபமாக வெளி

யிடுவதில்லை. அவசியம் ஏற்பட்டுப் பிறர் வற்புறுத்திக் கேட்டுக் கொண்டால்தான் அவைகளைப் பத்திரிகைகளில் தெரிவிப்பார். அச்சில் வந்த அவருடைய அறிக்கைகளை யாவரும் வெகு ஆவலுடன் படிப்பார்கள். சிவஸ்வாமி ஐயர் பத்திரிகையில் எழுதியிருக்கிறார் என்றால் அதற்கு ஒரு விசேஷ கௌரவம் உண்டு.

உண்மைகளைத் தீர விசாரித்துப் பரிசீலனை செய்து, சாதக பாதகங்களை நிறுத்துச் சீர்தூக்கி, பக்ஷபாத மின்றி, நிதான புத்தியுடன், கூடியும் குறைத்தும் சொல்லாமல், விஷயங்களை நன்கு உணர்த்தக் கூடிய சொற்களைப்பொறுக்கி, அழகிய வாக்கியங்களில் அமைத்து, "இதல்லவோ ஆங்கில பாஷை!" என்று ஆங்கிலம் கற்றவர்கள் புகழக் கூடிய சிறந்த நடையில் எக்கக்ஷியாருக்கும் மனத்தாங்கல் இல்லாமல், தற்புகழ்ச்சியின்றி, அபிப்ராயங்களைத் தெரிவிக்கிற சாமர்த்தியம் ஒரு சிலருக்கே உண்டு. இவர்களே மக்களின் உயர் வாழ்விற்கு அஸ்திவாரம். இப்பேர்ப்பட்ட அறிஞர்கள் எந்த நாட்டிற்கும் வேண்டும். இவ்விதச் சிலர்களில் சிவஸ்வாமி ஐயரவர்களும் ஒருவர். இவ்விஷயத்தைப் பிள்ளைகளாகிய நீங்கள் அறிந்து கொண்டாலே அன்னாருடைய பாடசாலையில் படித்ததன் பயனாகும்.

ஸர். பி. எஸ். சிவஸ்வாமி ஐயரவர்கள்.

நம் பரதகண்டத்தில் ஸ்ரீமான் ஸர் பி. எஸ். எஸ். அவர்களைப் போல் படிப்பு, ஞானம், குணங்கள், வயது இவைகளில் முதிர்வு பெற்று விளங்குவோர் மற்றொருவரைத் தெரிந்தெடுப்பது இவ் வமயம் அரிது என்றே சொல்லிவிடலாம். ஸ்ரீமான் ஐயரவர்களை என் வித்யார்த்தி தசையிலிருந்து நான் அறிவேன். 1907-1908 முதலிய வருஷங்களில் மயிலாப்பூர் ஸம்ஸ்கிருத காலேஜில் நாங்கள் மாணாக்கர்களாக இருக்கும் போது ஐயரவர்களுடன் நெருங்கிப் பழக ஸந்தர்ப்பம் வாய்க்கா விடினும் அந்தஸமயம் அவர்களின் கீர்த்தி, படிப்பு, ஞானத்தின் பெருமை தேச மெங்கும் பரவிப் பிரகாசித்து நின்றது எங்கள் காதிலும் புகுந்து வியாபித்துக் கொண்டிருந்தது. ஐயரவர்களுக்கு ஸம்ஸ்கிருதத்தில் இருக்கும் ஆழ்ந்த ஞானமும், பற்றுதலும், கௌரவபுத்தியும எங்கள் மனத்தைக் கவர்ந்தன. ஸ்ரீமான் ஐயரவர்களுடைய பரந்த முகமும், மலர்ந்த கண்களும், விசாலமான நெற்றியும் படைத்த சரீரம் தினம் 3,4 தடவை யாவது எங்கள் மனத்தில் இடங் கொள்ளாமலிருக்காது. 1914-ம் ஹு முதல் 1918-ம்ஹு வரையில் நான் திருவையாறு ஸம்ஸ்கிருத காலேஜில் உபாத்தியாயராக இருந்த ஸமயம் ஸ்ரீமான் ஐயரவர்களை தஞ்சாவூர், பழமானேரி, மயிலாப்பூர் முதலிய இடங்களில் சந்திக்கவும், அவர்களிடம் ஸல்லாபம் செய்யவும் எனக்கு ஸமயங்கள் வாய்த்தபோது அவர்கள் பேரில் எனக்கிருக்கும் கௌரவம் பெருகிக் கொண்டே வந்தது. 1918-ம் ஹு டிஸம்பர் மீ த்தில் ஸ்ரீமான் ஐயரவர்கள் தாம் (இங்கு ஹிந்து யூனிவர்ஸிடியில் வைஸ் சான்ஸலராக இருந்த ஸமயம்) என்னை ஹிந்து யூனிவர்ஸிடிக்கு கூட்டிக் கொண்டு வந்தார்கள். ஸ்ரீ ஐயரவர்கள் இங்கு வைஸ்சான்ஸலராக இருந்த கொஞ்சம் காலத்தில் ஆரம்ப தசையிலிருந்த யூனிவர்

ஸிடியில் அநேக வித சீர்திருத்தங்களையும், நியமங்களையும், சட்டங்களையும் செய்தார்கள். அவைகளை ஆதாரமாகக் கொண்டுதான் இன்றும் யூனிவர்ஸிடி வேலைகள் நடந்து வருகின்றன. ஸ்ரீமான் ஐயரவர்களுக்குப் பொதுவாக, ஸம்ஸ்கிருதத்திலிருந்த பிரியம், அபிமானம், கௌரவம் முதலியவை ஒரு புறமிருக்க மீமாம்ஸையில் மிகப்பற்று இருந்தது என்பதற்கு ஐயரவர்கள் தன் முதிர்ந்த வயதிலும் கூட சாஸ்திர தீபிகை, தந்திரவார்த்திகம் முதலிய பெரிய, பெரிய மீமாம்ஸா கிரந்தங்களை மிகவும் ஆவலுடன் படித்ததும் அடிக்கடி அவ்விஷயங்களைப் பரிசீலனம் செய்து கொண்டிருந்ததுமே அத்தாட்சியாகும். ஐயரவர்களிடம் குடிகொண்டிருக்கும் அநேக நற்குணங்களில் சாந்தமும், பொறுமையும், பிறரை நோவச் சொல்லாமையும் எல்லோரும் கற்றுக் கொள்ளவேண்டிய குணங்களாகும்.

நம் பரத நாட்டில் தென்னிந்தியாவில் ஜனித்து நமது தேசத்திற்கே பேரையும், புகழையும் கொணர்ந்து, பாரத மாதாவின் தலையை நிமிர்ந்தோங்கச் செய்த வெகு சில ரத்னங்களுக்குள் ஸ்ரீமான் ஐயரவர்கள் முக்யமானவர்ராவார்கள். ஷை ரத்னமான ஸ்ரீமான் ஐயரவர்களுடைய சதாபிஷேகத் திருவிழாவை நாம் மிகவும் பெருமையுடனும் கௌரவத்துடனும், கர்வத்துடனும் கொண்டாட பாக்கியம் பெற்றிருப்பதை நினைக்க நினைக்க ஆனந்தம் பெருகுகிறது.

ஸ்ரீமான் ஐயரவர்கள் இன்னும் வெகுகாலம் நீரோகத்ருடகாத்திரர்களாய் நமக்குள் விளங்கின்று நமக்கும் நம்தேசத்திற்கும் நம் வித்யைக்கும் பெரும்பேரையும், புகழையும், பெருமையையும், ஸந்தோஷத்தையும் அளித்துக்கொண்டே நீடூழி வாழும்படி அநுக்ரஹிக்கும்படி ஸ்ரீமத் அன்னபூர்ணா ஸமேதரான விச்வேசுவரனைக் கைகூப்பிப் பிரார்த்திக்கிறேன்.

ஹிந்து யூனிவர்ஸிடி,
பனாரஸ், 12-1-44

(Sd.) அ. சின்னஸ்வாமி சாஸ்திரி
மஹாமஹோபாத்தியாயன்

பெரியாரின் பெருமை

கே. சுந்தரராகவன், பி. ஏ.

('சுதேசமித்திரன்' உதவி ஆசிரியர்)

மஹாகனம் ஸ்ரீநிவாஸ சாஸ்திரிகளும் ஸ்ரீமான் டி. ஆர். வேங்கடராம சாஸ்திரிகளும் இந்த விசேஷ மலருக்கு உதவியிருக்கும் அருமையான வாழ்த்துரைகளைப் படிக்கும் பேறு எனக்கு முன்னதாகவே வாய்த்தது. இருவரும் ஸர் சிவஸ்வாமி ஐயருடன் நீண்ட கால நட்பு கொண்டவர்கள்; நெருங்கிய தொடர்பும் உள்ளவர்கள். அந்நியோந்நியத்தில் வளர்ந்த அனுபவத்தை நமக்கு அறிவித்திருக்கின்றனர். மதிப்பு மிகுந்த மதிப்புரைகள்; மலரின் மேன்மைக்கு அவை மட்டுமே போதும்! இதை மனசில் கொண்டே ஸ்ரீ. பால சுப்ரஹ்மண்ய ஐயரின் விருப்பத்திற்குக் கீழ்ப்படிய நான் இசைந்

தேன். பெரியார் இருவர் எழுதியவை என் பொறுப்பைப் பெரிதும் தளர்த்தியுள்ளன.

ஸர் சிவஸ்வாமி ஐயரைப்பற்றி இங்கு விவரமாக எழுதத் தேவையில்லை; அவருடைய வாழ்க்கையின் உயர்வைப் பலரும் அறிவர்; அறிந்தவர் அகங் குளிரப் போற்றுவர். எண்பதாண்டு களுக்கு முன்பு தஞ்சை ஜில்லாவில் ஜனித்தார்; பதினெட்டாம் பிராயத்திலேயே பட்டதாரியானார்; இருபத்தோராம் வயதில் வக்கீல் தொழிலை மேற்கொண்டார்; இரண்டு வருஷங்களுக்குப் பின் ராயல் கமிஷன் முன் சாக்ஷியம் சொன்னார்; முப்பதாம் வயது முடிவதற்குள் சட்ட சாஸ்திரப் போதகாசிரியர் பதவியைப் பெற்றார்; நாற்பதாம் ஆண்டு நிரம்பியதும் சென்னை சட்ட சபைக்குத் தேர்ந்தெடுக்கப்பட்டார்; நான்கு வருஷங்களுக்குப் பின்னர் தொழிலின் சிகரத்தை எட்டினார்; நாற்பத்தெட்டாம் பிராயத்தில் சென்னை நிர்வாக சபைக்கு நியமிக்கப்பட்டார்; ஐம்பத்துமூன்றும் வயதில் பதவியைவிட்டுப் பிரிந்தார். அவ்வளவு தான்! வேலையைவிட்டு விலகியவர் மறுபடியும் தொழிலில் பிரவேசிக்க விருப்பம் கொள்ளவில்லை. மிகுந்த வாழ்நாட்களைக் கௌரவமாகக் கழிக்க முடிவு செய்து விட்டார். இயன்ற அளவுக்குப் பொது ஸேவை புரியவும் ஆசை பிறந்தது. இரண்டு ஸர்வ கலாசாலைகளை நிர்வகிக்கும் பொறுப்பு அவரை வந்தடைந்தது. பிறகு இந்தியா சட்ட சபை அங்கத்தினராக ஆறு ஆண்டுகள் இருந்து ஸர்க்காருக்கும் மக்களுக்கும் இடையே நல்லுறவை வளர்க்க முயன்றார். ராணுவ விஷயங்களைப்பற்றி விவாதம் கிளம்பினால் ஸர் சிவஸ்வாமி ஐயரின் பேச்சுக்கு மதிப்பு அதிகம் அந்தச் சபையில்! அதிகாரிகளும் இரண்டொரு விசேஷக் கமிட்டி களில் அவர் உதவியை அபேக்ஷித்தனர். அரசியல் பிரச்னை தலை காட்டிய போதும் இதே நிலைதான்! ஆழ்ந்த அறிவும் அகன்ற அனுபவமும் அதிகார வர்க்கத்தாரை ஆட்டி வைத்தன. மிதவாதி கள் மகாநாட்டில் இரு முறை மூல புருஷராக இருந்தார்.

ஸர் சிவஸ்வாமி ஐயர் பல துறைகளில் பிரவேசித்து, பல தரப் பட்டவர்களுடன் பழகிய போதிலும் அவரைப்பற்றி எல்லோரும் ஒரே கருத்துதான் கொள்வர். அரசியலில் அவருடன் அபிப் பிராய பேதம் கொண்டவர்களும், வக்கீல் தொழிலில் விரோதமாக வழக்காடியவர்களும், மற்றும் இதரர்களும் அவரை உத்தமராகவே மதிப்பர்; சீரிய குணம் படைத்த சீல புருஷர் என்று சிலாகிப்பர்; நெறி முறை தவறாது நேர்மையாக நடப்பவர் என்ற நற்பெயர் அவருக்கே உரித்தாகும். இதற்குக் காரணம் என்ன? படிக்கும் காலத்திலிருந்தே அவருக்குத் தக்கோர் பழக்கம் உண்டு; பல பெரியார்களுடன் நெருங்கிப் பழகும் பாக்கியம் பால்யப் பருவத் திலேயே கிடைத்தது. அறுபது ஆண்டுகளுக்கு முன்பு மயிலாப் பூரில் "ஸிம்போஸியம்" என்ற சங்கம் ஒன்று இருந்தது. இளையவர் களின் முயற்சியால் உதயமானது அது; அதில் சிவஸ்வாமி ஐயர் முக்கியஸ்தர். பிரதி வாரமும் பிரமுகர்களை வரவழைத்துப் பேசச் சொல்வது வழக்கம். அறிவை வளர்க்கும் சாதனமாக அது சோபித்தது. அந்த நாளில் மயிலையில் இளைஞர்களுக்கு உதாரண

மாக பி. செஞ்சல ராவ், திவான் பஹதூர் ஆர். ரகுநாத ராவ், ஸர் வி. பாஷ்யமையங்கார், திவான் பஹதூர் ஸ்ரீநிவாஸராகவையங்கார் ஆகியோர் விளங்கினர். தினமும் காலையில் எழுந்து லஸ் ரோட்டில், செஞ்சல் ராவும், பாஷ்யமையங்காரும், ஸ்ரீநிவாஸ ராகவையங்காரும் மெதுவாக நடப்பது வழக்கம்; அறிவும் ஆற்றலும் நிரம்பிய அந்த மூவரும் அநேக விஷயங்களை அப்போது அலசிப் பேசுவர்; சமூகச் சீர்திருத்தம், அரசியல் விவகாரம், கல்வி அபிவிருத்தி, குடும்ப வாழ்க்கை ஆகிய பல பிரச்னைகளைப்பற்றியெல்லாம் அவர்கள் விவாதிப்பர்; கூட இருப்பவருக்குக் கிடைக்கும் மகிழ்ச்சியை அளவிட முடியுமா? இந்தப் பெரியார்களுக்குப் பின்னே இளையவரான சிவஸ்வாமி ஐயர் செல்வார்; சம்பாஷணையின் சாதுர்யத்தைப் பூரணமாக அனுபவிப்பார். ஒருவருடைய மதிப்புக்கு அக்காலத்தில் இதுவே போதும்!

இவர்களுள் திவான் பஹதூர் ஸ்ரீநிவாஸராகவையங்காரையே ஸர் சிவஸ்வாமி ஐயரவர்கள் தம் குருவாக வரித்தார். இதனால் குடும்ப சிநேகம் குரு சிஷ்ய உறவாக வலுவடைந்தது. பரோடா திவானின் புத்தகாலயத்தை அனைவரும் அக்காலத்தில் அறிவர். அதிலிருந்து எந்தப் புத்தகத்தை எடுத்துக்கொண்டு போகவும் சிவஸ்வாமி ஐயருக்கு அனுமதி உண்டு. அன்று முதல் இன்றளவும் ஸர் சிவஸ்வாமி ஐயரின் புத்தகப் படிப்புக்கு அளவே இல்லை. ஏறக்குறைய தினந்தோறும் ஸர் சிவஸ்வாமி ஐயர் திவான் பஹதூரைப் பார்க்க வருவார். சமீபத்தில் செய்த பிரசங்கமொன்றில் அவர் அப்பெரியாரின் தொடர்பினால் தம் வாழ்க்கை பலன் பெற்றதாகச் சொன்னார்; அவரிடம் தாம் க்ரஹித்த குண விசேஷங்களே தமக்குத் துணை நிற்பதாகவும் தெரிவித்தார்.

சில வருஷங்களுக்குமுன் நான் ஒரு நாள் காலை "ஸுதர்மா" வுக்குச் சென்றிருந்தேன். மெத்தை வராந்தாவில் பெரிய வட்டமேஜை முன்பு ஸர் சிவஸ்வாமி ஐயர் உட்கார்ந்து வழக்கம்போல் படித்துக்கொண்டிருந்தார். நான் மெதுவாக உள்ளே நுழைந்தேன். (எனக்கு அப்போது அவரிடம் பயம் அதிகம். வெளித் தோற்றத்தைக் கண்டு ஒதுங்கி வந்தேன். அவர் உள்ளத்தின் இனிமையை அறிய நான் அதிகம் பழகவில்லை. அடிக்கடி அண்டிப் பேசியபின் அவரிடம் அன்பு மிகுந்து என் அறியாமை மறைந்தது.) நான் அவர் அருகே போனதும் புத்தகத்தைக் கீழே வைத்துவிட்டு, என்னை நேராகத் தமது 'லைப்ரரி' அறைக்கு அழைத்துச் சென்றார்; அங்கே சுவரில் தொங்கவிடப்பட்டிருந்த ஒரு போட்டோவை எனக்குக் காட்டி, "அது யார் தெரியுமா? சொல் பார்க்கலாம்!" என்றார். படத்தில் இருப்பவர் யார் என்பதை அறிந்தேன்; உள்ளத்தில் உவப்பு பூரித்தது. "யார் என்று தெரியும். ஆனால் அவரை நேரில் காணும் பாக்கியம் எனக்கு இல்லை. நான் பிறப்பதற்குப் பல வருஷங்களுக்கு முன்னமேயே அவர் காலமாகிவிட்டார்" என்றேன் நான். "அது உன் தாத்தா படம். அவர் ரொம்பப் பெரியவர். என்னிடம் அதிக ப்ரீதிகொண்டிருந்தார்" என்று கூறிக்கொண்டே அவரைப் பற்றித் தமக்கு அப்போது ஞாபகத்திற்கு வந்த சில சம்பவங்களை என்னிடம் சொன்னார். அது கேட்டு எனக்கு ஏற்பட்ட ஆனந்தத்

திற்கு அளவே இல்லை. திவான் பஹதூர் ஸ்ரீநிவாஸராகவையங்காரின் பௌத்திரன் என்ற முறையில் பிறந்த மகிழ்ச்சி ஒருபுறம் இருக்க மற்றுமொருபுறம் ஸர் சிவஸ்வாமி ஐயர் அவரிடம் கொண்டிருந்த பற்றுதல் என் மகிழ்ச்சியைப் பதின்மடங்காக்கியது. இதற்குப் பிறகு பல தடவைகள் நான் ஸர் சிவஸ்வாமி ஐயரைப் பார்க்கப் போனபோதெல்லாம் இதே மாதிரி என் பாட்டனாரின் படத்தை அவர் எனக்குக் காட்டுவது வழக்கம்.

எந்த விஷயத்தை எடுத்துக்கொண்டாலும் அதை ஒழுங்காகச் செய்து முடிப்பது ஸர் சிவஸ்வாமி ஐயரின் ஸ்வபாவம்; அதுவே அவர் சிறப்புக்கூட! நான் எழுதிய ஸர் வி. பாஷ்யமையங்காரின் சரித்திரத்திற்குச் சிறப்புரை தர அவர் சம்மதித்தார். தமிழில் புத்தகத்தைப் படிக்கச் சிரமப்படுவாரோ என்று அஞ்சி நான், அவர் பக்கத்திலிருந்து படித்துக்கொண்டே போகலாமா என்று கேட்டேன். அதற்கு அவர் இணங்கவில்லை. அதைப் படித்துக்கொண்டே போகும்போது தமக்குச் சில சந்தேகங்கள் ஏற்பட்டால் எனக்குச் சொல்லி அனுப்புவார்; ஆதாரம் காட்டிய பின்புதான் அவருக்குத் திருப்தி ஏற்படும். படித்தும் முடிந்தது; தமிழிலேயே முன்னுரை எழுத விரும்பினார். "ஆங்கிலத்தில் எழுதினால் குற்றம் இல்லை" என்றேன் நான். "தமிழ்ப் புத்தகத்திற்குத் தமிழில்தான் முகவுரை எழுதுவேன்!" என்று திடமாகக் கூறிவிட்டார். அவருடைய சிறப்பை நான் நன்கு உணர்ந்தேன்.

ஒரு சமயம் பிரபல பத்திரிகாசிரியர் ஒருவர் அநேகம் பிரமுகர்களுக்கு ஒரு கேள்வியை விடுத்தார். "மீண்டும் பிறவி வாய்த்தால் நீங்கள் எதை முக்கியமாக விரும்புவீர்கள்?" என்று அவர் கேட்டார். பலர் பலவிதமாகப் பதில் பகர்ந்தனர்; மனக்குதிரை மீதேறி மாய உலகில் மிதந்தனர் சிலர்; கற்பனா சக்தியில் கவனம் காட்டிக் கருத்தை மறந்தனர் மற்றும் சிலர்; குறிப்பாகப் பதில் கொடுத்தவர் வெகு சிலர்தாம். "நிறைந்த செல்வமுள்ள சர்வ கலாசாலையை என்னிடம் ஒப்படையுங்கள். சிறந்த பேராசிரியர்கள் அதில் சேரவேண்டும். நிர்வாகத்தில் ராஜீய வாதிகள் பிரவேசிக்கக்கூடாது. மாணவரும் நன்னடத்தையுடன் சோபிக்க வேண்டும். நான் வேண்டுவது இதுவே!" என்றார் ஸர் சிவஸ்வாமி ஐயர். ஆம்! ஸர் சிவஸ்வாமி ஐயரின் லக்ஷ்யத்தை அறிய இது உதவும்! வாழ்நாள் முழுதும் வித்தியார்த்தியாக இருப்பதே அவர் விருப்பம்.

ஸர் சிவஸ்வாமி ஐயருடன் பழகி அவருடைய குண விசேஷங்களை அறிவது ஓர் உயர்தரமான புத்தகத்தைப் படித்துப் பயன் பெறுவதற்கொப்பாகும். குறுகிய நோக்கமும் கால வித்தியாஸமும் பெரியாரின் மதிப்பைக் குறைக்க முற்பட்டாலும், கற்றோரும் கண்ணியவான்களும் சிறிதும் கருத்தை இழக்கமாட்டார்கள். கலங்கரை விளக்குப்போல் வழி காட்டுகிறார் அவர்! வழக்கறிஞர் வாழ்வுக்குப் பெருமை சம்பாதித்துக் கொடுத்த வித்தியா நிதி; அறிவுச் சுடரை அணையாமல் பாதுகாக்கும் ஆச்சரியமான ஜோதி! வட மொழியில் விசேஷ ஞானம் உள்ளவர்; சாஸ்திரத்தில் அதிக சிரத்தை பூண்டவர்; சம்பிரதாயத்தையும் நன்கறிந்தவர்; ஆனால்

மூட நம்பிக்கை கொண்டவர் அல்லர். முன்னோரிடம் உள்ள பக்தியால் முற்போக்கை வெறுத்தவரும் அல்லர். தீர்க்கமாகச் சிந்தித்துப் பார்ப்பார் ; திடமான முடிவுக்கு வருவார். ஆத்திரத்தில் அவசரப்படமாட்டார்; தாமதித்தாலும் தர்மத்தையே கடைப்பிடிப்பார்.

எல்லாவற்றிலும் அரசியல் வேற்றுமைகளைப் புகுத்தும் காலம் இது. பெரியாரை மதிப்பிடும்போது பேதமே பிரதானமாக நிற்கும் நாள் இது. ஸர் சிவஸ்வாமி ஐயர் போன்றவர்களைத் தக்கபடி இக்காலத்தவர் போற்றுமல் இருக்கலாம்.

ஆனால் அத்தகையவர்களே இப்போது நமக்கு அதிகம் தேவை. பர்த்ருஹரி விளக்கிக் காட்டும் தீரர் கோஷ்டியைச் சேர்ந்தவர் ஸர் சிவஸ்வாமி ஐயர். எது நேரிடினும் நியாயத்திலிருந்து நழுவமாட்டார். அதிகம் சேர்த்துக் குவிக்க ஆசை இருந்ததில்லை; கூட்டத்தைக் கண்டும் கலங்கியதில்லை. இன்றும் தாம் வகுத்த பாதையிலேயே வாழ்க்கையை நடத்திவருகிறார். தம் செல்வம் முழுமையையும் சிறுவர் சிறுமிகளின் கல்விக்காகச் செலவழிக்கத் திட்டமிட்டும் அதை விளம்பரப்படுத்தவில்லை. "கடமையில்தான் உனக்குக் கருத்து. அதன் விளைவில் அல்ல" என்றார் கீதாசாரியர். அந்தத் தர்மத்தையே ஸர் சிவஸ்வாமி ஐயர் கடைப்பிடித்திருக்கிறார். ஸர் சிவஸ்வாமி ஐயரிடம் நெடு நாளாகவே எனக்கு அதிக பக்தி உண்டு ; பழகிய பின் பக்தி ப்ரீதியாகப் பரிணமித்தது ; பிறகு ப்ரீதியில் பாசமும் பிறந்தது. இந்தச் சதாபிஷேக சமயத்தில் ஸர் சிவஸ்வாமி ஐயர் சதாப்தியையும் கொண்டாடி நமக்குச் சிறப்பை விளைவிக்கவேண்டும் என்றே எல்லோரும் பிரார்த்திக்கின்றனர்.

ஸர் பி. எஸ். சிவஸ்வாமி ஐயர்

கி. சந்திரசேகரன்

சீராகத் திட்டம் வகுத்த வாழ்க்கையைக் கடைசிவரையில் கடைப்பிடித்தொழுகிய தமிழ்ப்பெரியார் யாவரேனும் உண்டா என்ற கேள்விக்கு, 'உண்டு, ஆனல் அப்படிப்பட்டவர் ஸர். பி. எஸ். சிவஸ்வாமி ஐயர் ஒருவர்தான்' என்று சந்தேகமின்றிக் கூறிவிடலாம். இருபது ஆண்டுகள் ஆகாத வாலிபன் ஒருவன் தன் எதிர்கால வாழ்கையின் உயர் லக்ஷ்யங்களை ஒழுங்காக மனக்கோட்டை கட்டுவது சகஜம். ஆயினும் எண்பது வயது நிறைந்தும், அன்று விதித்துக்கொண்ட நெறியை இன்றும் புறக்கணிக்காமல் காப்பது எளிதல்ல. சிவஸ்வாமி ஐயரை நினைக்கும்பொழுது, உலகம் அறியும் புதிய மாறுதல்களொன்றும் அவரை அணுகியதாக ஒருவரும் கருதமாட்டார்கள். ஒருகால் அவரைப்பற்றிய எண்ணங்கள் நம்மிடையே மாறி இருப்பதை நாமே உணரலாம். அவர் வரையில், தம்நடத்தையிலும், நினைப்பிலும்கூட, அலங்கோலங்களைக் காட்டியதில்லை; அளவு கடந்ததில்லை; அலுத்துக் கொண்டதில்லை.

வக்கீல் தொழிலை அவர் செய்தகாலம், நீதி ஸ்தல சரித்திரத்திலேயே புகழ்பெற்றது. அவருக்குச் சற்றுமுன் தலைமுறையைச்

சார்ந்த மணி ஐயரும், பாஷ்யமையங்காரும் ஏற்கெனவே வெற்றிக் கொடிகள் நாட்டி யிருந்தார்கள். கிருஷ்ணஸ்வாமி ஐயரும், சுந்தர மையரும் அவருடன் சேர்ந்தே தொழில்துறையில் போட்டி யிட்டனர். மணி ஐயருடைய மேதையும், பாஷ்யமையங்காரின் சட்ட நுண்ணறிவும், கிருஷ்ணஸ்வாமி ஐயரின் பலதுறைப்பட்ட புத்தி வேகமும், சுந்தரம் ஐயருடைய படிப்பும் வாதத் திறனும், பிர மாதப்பட்டுக் கொண்டிருந்த நாட்கள் அவை. அவர்களுக் கிடையே சிவஸ்வாமி ஐயரும் தம் பாரம் தாங்கிய படகை ஓட்டினர். பிழையில்லா அறிவும், பதற்றமில்லாச் சொல் நயமும் அவருடைய புகழை மேலே தூக்கின. நாவறண்டுபோகும் ஆவேசங்களை ஒரு நாளும், ஓர் இடத்திலும், சிவஸ்வாமி ஐயர் அறியார். புயற் காற்றும் பேர் இடியும் அவருடைய சித்தத்தைக் கலங்க வைக்கவில்லை. தமக்கென்ற வழி ஒன்றைத் தம்முடைய அமைதி நேரங்களில் நேர்மையுடன் நிர்ணயித்தவர்; பிற்பாடும் அதையே பின்பற்றியவர். மலைபோன்ற அலைகள் விழுங்க வரினும், நங்கூரம் பாய்ச்சிய நாவாய் நடுக்கடலிலும் நிலைத்திருப்பதுபோல் நிற்பவர்.

காந்தி அடிகளின் ஒத்துழையாமை இயக்கம் அரசியலில் எதிர் பாராத மாறுதல்களை உண்டாக்கியதை உலகம் அறியும். பெரிய பெரிய தேச பக்தர்கள் மஹாத்மாவின் மந்திர சக்திக்கு இரை யானார்கள். ஆனால் சிவஸ்வாமி ஐயர் மட்டும் ஒதுங்கியே நின்று விட்டார். உள்ளும் புறமும் ஒரேவிதம்தான் உள்ளன அவரிடம். மிதவாதக் கட்சியில் உள்ள மற்றும் சிலர் வேளிப்பேச்சிற்கென மஹாத்மாவையோ அல்லது அவருடைய அஹிம்ஸைக் கொள்கைகளையோ சிலாகித்துவிட்டு, மக்கள் மத்தியில் நல்ல பெயரைக் கட்டிக் கொள்வார்கள். சிவஸ்வாமி ஐயர் தமக்குச் சற்றும் பிடிக்காத விஷயங்களில் சந்தேகமறத் தம் சொந்த அபிப்பிராயங்களைச் சொல்லிவிடுவார். தமக்கு நம்பிக்கையில்லாத சொற்களைக்கூட, காலத்திற்கேற்ப உபயோகிக்க மறுப்பார். 'மஹாத்மா' வென்று தவறிக்கூடப் பேச்சு வாக்கில் காந்திஅடிகளைக் குறிக்கமாட்டார்.

நிதானம் என்பதற்கு ஓர் உதாரணம் காட்ட வேண்டுமானல் அவரையே குறிக்க வேண்டும். மாறுதலில்லா வாழ்க்கையில் என்ன அதிசயம் என்றுகூடச் சிலருக்குத் தோற்றலாம். ஆனல் அவ்விதம் சொல்ல வாய் எடுப்பதற்குள் அவர்களே சந்தேகம் அடைவார்கள். எவ்வளவு பெரிய ஜன சமூகத்தின் அவமதிப்பைப் பெற நேரிடினும் பாதகமில்லை, தமக்குச் சரியென்ற மார்க்கமே சிறந்ததென ஆழ்ந்து உணரும் உள்ளமும் சாமான்யமல்ல - என்பதை மதியாத மேதாவிகளும் இங்கு இருப்பார்களா ?

மற்றோர் உயர்ந்த சித்தாந்தத்தையும் அவரிடமே காண இயலும். தனம் தேடும் தவத்திலேயே சஷ்டி அப்த பூர்த்தி முடிந்த பிறகும் சதா முனைந்துருளும் மானிட வர்க்கத்தின் மத்தியில் காசு பணம் சேகரிப்பது ஒன்றுதான் வாழ்க்கையின் முக்கிய நோக்கம் என்பது தவறு என்று நிலைநாட்டியவர் இப்பெரியார். பொருள் தேடவேண்டிய காலமும் உண்டு என்பதை அவர் வக்கீல் தொழில் செய்த பொழுதும், பிற்பாடு சென்னைக் கவர்னர் நிர்வாக சபை அங்கத்தினர் பதவியை அலங்கரித்ததிலிருந்தும், நாம் உணரமுடி

மு. ஆனல் வேலையிலிருந்து விடுதலைபெற்று, ஓய்வையும் மனச் சாந்தியையும் வளர்ப்பதையே வாழ்க்கையின் முக்கிய தத்துவமாகக் கொண்ட பெருமை அவருக்குத்தான் உரியது.

சிறு பிராயத்தில் ஆரம்பித்த ஸம்ஸ்கிருத வித்தியாப்பியாசத்தைத் தம்முடன் வாழ்க்கையை ஒட்டியே அதிகப்படுத்தியும் வந்தவர். பதின்மூன்று வயதில் திருவாலங்காட்டு ராமஸ்வாமி சாஸ்திரியாரிடம் பெற்ற தம்முடைய வியாகரண சாகித்ய அபிருசிகளை வயதாகியும் விட்டநாளில்லை. மேலும் அறுபது வயதாகியும தினந்தோறும் காலஞ்சென்ற பண்டிதராஜ பத்மநாப சாஸ்திரியாரிடம வழுவாத முறையில் வேதாந்த நூல்களைக் கசடறக் கற்ருர்.

சாதாரணமாய் அந்திய காலத்தையும், பரலோக சுகத்தையும் கருதியே சாந்தி பாடங்களை வாசிக்கும் அறிவாளிகளையே நாம் அறிவோம். அவர் அவ்வகையைச் சார்ந்தவரல்லர். என்றுமே ஆராய்ச்சி ரீதியில் சாஸ்திர நூல்களைக் கண்டறிந்தவர். படிக்கும் காலத்திலும் மாணவனுக்கு உவந்த சிரத்தையை விரதமாகப் பூண்டவர். ஸம்ஸ்கிருதம் படித்ததற்காக ஆங்கிலப் பயிற்சியையும் கை விட்டவரல்லர். எத்தனையோ அரிய கிரந்தங்களைப் புதிது புதிதாக விலை கொடுத்து வாங்கிப் பயன்படுத்தியவர். புதிய ஞானத்தில் புதுமைக்கென்றே மோகப்பட்டவர் என்று இல்லாவிட்டாலும், வரமபற்ற வெளியொன்று ஞானப் பிரபஞ்சத்தில் உள்ளது என்ற நம்பிக்கையை, வயது முதிர்ந்து அங்கம் தளர்ந்த காலத்திலும் குன்றவைத்தவரல்லர்.

எதனையும் திட்டம் வகுத்துக்கொண்டு செய்யும் ஆற்றல் படைத்தவர்களுக்கு, சுலபமாகவும் சுபாவமாகவும் உருவாகும் உலக இயல்புகளில் சட்டென்று ஆர்வம் பிறப்பதில்லை. அக்காரணமே சிவஸ்வாமி ஐயரை ஆர அமர யோசியாத புதுக் கொள்கைகளிலும் உணர்ச்சி வேகங்களிலும் மனத்தைச் செலுத்தாமல் செய்துவிடுகின்றது. மேலும் காரணமற்ற அருவருப்பையும் சிலரிடமிருந்து அவர் அடைவதற்கு ஹேது ஆகின்றது. அவர்தான் அதற்காக என்ன செய்வார்! அவர் தினசரிக் காரியங்களைச் செய்யவேண்டிய வரிசையிலும் அளவிலுமே செய்து பழக்கப்பட்டவர். படிக்கும் நேரம் தனி; சம்பாஷணை வேளை வேறு; பத்திரிகைகள் படிக்கும் அவகாசம் ஒரு குறித்த காலத்தில்தான்; வெளியே உலாவச் செல்வதும் கணக்குத்தான்; திரும்பும் மணியும் ஒரே கணக்கு; இப்படிச் சதா காலத்தைத் தம் வசத்தில் வைத்திருப்பவரைக் காண யார்தான் அதிசயிக்காமல் இருப்பர்! சகல அலுவல்களுக்கும் வரையறைபுள்ள ஒரு காரணமே, தாராளமாய்ப் பணத்தை, கண்டவர்களுக்கும் கேட்டவர்களுக்கும் வழங்கும் பழக்கம் அவரிடம் குறைவு. ஆனல் தமக்கு உயர்ந்ததெனப்பட்ட தர்மங்களைத் தம் ஆயுளில் சேகரித்த பொருளையெல்லாம் கொண்டு நிறுவிய பெரியார் இவரைத் தவிர யார் இன்று தமிழ் நாட்டில் உள்ளார்?

"அகண்ட காவிரியை அகழாகக் கொண்ட ஸ்ரீரங்கம் கோவில் போல் நிற்கிருர். சுற்றுமுற்றும் வெள்ளம் வழிந்து ஓடலாம்; அவரைத் தீண்டவில்லை" என்று சுதேசமித்திரன் ஆசிரியர் சி. ஆர்.

ஸ்ரீநிவாஸன் தம் 'தராசில்' ஸர். பி. எஸ். சிவஸ்வாமி ஐயரை வைத்து நிறுத்துப் பார்த்துக் கூறியுள்ளார். தராசின் முள் ஒரை அடிக்கவில்லை என்பது உண்மை. நம் புராதன நாட்டின் ஸம்ஸ்காரமும், மேல்நாட்டு நவநாகரிகப் பண்பாடும், இரு கரங்கள் சேர்ந்து அணைப்பதுபோல் அவரைச் சுற்றியுள்ளன. ஸ்ரீ ரங்கநாதர் சயனித்திருக்கும் திருக்கோவிலைப் போலவேதான் இப் பெரியாரின் அமைதி நிலையுண்ட ஆகாரம் தோற்றமளிக்கின்றது. தூரத்திலிருந்து பார்த்தால் கோபுரத்தின்மேல் ஒளியிடும் பொற்கலசங்கள் தெரிவது போலவே, நெருங்கிப் பழகாதவர்களுக்கும் அவர் நீண்ட வாழ்க்கையின் உயர் லக்ஷ்யங்களான ஒழுக்கம், அறிவு, அமைதி முதலிய நற்குணங்கள் தெளிவாகின்றன. காலவெள்ளம் எதை அடித்துக் கொண்டு போனாலும், அவருடைய வாழ்க்கைத் தத்துவங்களை மட்டும் அழிக்காது. இஃது ஒன்றே நிச்சயம்.

॥ श्रीः ॥

॥ शताभिषेकनवनम्[1] ॥

BY P. G. SUNDARESA SASTRIGAL, TRICHINOPOLY

[2]युद्धाभावविलोमाब्दे युद्धाभावाभिकाङ्क्षिणः ।
शिवस्वाम्याख्यविदुषः [3]पुरुषायुषसिद्धये ॥
शताभिषेकः क्रियते सुभान्वाह्वयहायने ।
[4]तिष्ये पुष्याह्वये मासि चोदीचीं प्रस्थिते रवौ ॥
शुभे दिने च [5]पुण्याहे क्रियमाणे महामहे ।
वृत्तमायुष्मतश्चास्य जन्मप्रभृतिकं च यत् ॥
तस्योत्तमा गुणगणा ग्राह्या आदर्शवच्च ये ।
वर्ण्यन्ते सङ्ग्रहादेव सुन्दरेशाख्यशास्त्रिणा ॥
फलमारनेरिग्रामे [6]वक्तासीत् सुन्दराह्वयः ।
तस्य पत्नी सुब्बलक्ष्मीः पुत्रकामा यदाऽभवत् ॥
ऐरावतेशसविधे भक्त्या दीपानदीदिपत् ।
आवाभ्यां सन्ततिं दत्त्वा सदीपं कुरु मे गृहम् ॥
इति संप्रार्थितो भक्त्या प्रभुरैरावतेश्वरः ।
अन्वगृह्णात्पुत्रभाग्यं जंपतिभ्यां सदाशिवः ॥
[7]भक्तिदीपमिते वर्षे जज्ञेऽसौ [8]सुन्दरात्मजः ।
कालेनायं चिरञ्जीवी चकाशे भ्रातृभिस्त्रिभिः ॥

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1. 'नु स्तुतौ' इति धातोः ल्युट् ।
2. युद्धाभावः = 4491 ; तस्य विलोमः 1944.
3. पुरुषायुष—अचतुरेति सूत्रेण निपातितः पाणिना ।
4. तिष्ये = शोभने ; तुषेः क्यप् इत्वं च ; तुष्यन्ति जनाः अस्मिन्निति तिष्यः ।
5. पुण्याहे = शुभमुहूर्ते
5. वक्ता = पक्षसमर्थकः ; advocate.
7. भक्तिदीप 1864.
8. सुन्दरस्य आत्मजः, सुन्दर आत्मजो वा ।

तञ्जापुर्यां कुम्भघोणे चेन्नपुर्यामपि क्रमात् ।
पाश्चात्यविद्यामभ्यस्य समारुक्षत्पदात्पदम् ॥
[9]उदवाक्षीच्च कल्याणीं [10]नियमाच्च समर्पिताम् ।
हौण्यां वाण्यां च गैर्वाण्यां नैपुण्यं प्राप च क्रमात् ॥
विश्वविद्यालयाल्लेभे [11]कलावट्वभिधां बुधः ।
अधीत्य [12]नीतिविद्यां च [13]दण्डनीतिसमन्विताम् ॥
धर्मं च [14]मुनिसंप्रोक्तं [15]महामोदानुशासनम् ।
[16]नानादेशीयनीतीश्च [17]रोमकाङ्गलजे अपि ॥
तेषु भूत्वा पारदृश्वा प्राप [18]नीतिवटोः पदम् ।
[19]मतिराजाह्वयपुरे प्राड्विवाकोद्ध[20]शासिताम् ॥
[21]सर्वोत्तमन्यायसभां प्राविक्षदनुवाद्यसौ[22] ।
नीतेरध्यापकश्चाभूत् नीतिविद्यापरीक्षकः ॥
नीतिप्रचारकश्चापि [23]नीतिवार्ताप्रकाशतः ।
वरिष्ठश्च गरिष्ठश्च [24]प्रष्ठोऽभूदनुवादिषु ॥

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9. उत्पूर्वकवहतेर्लुङ् ।
10. नियमात् = नियमाख्यग्रामात् ; ब्राह्मोद्वाहविधिना च ।
11. कलावट्वभिधा = Degree of Bachelor of arts.
12. Jurisprudence.
13. Criminal law.
14. Hindu law.
15. Mahomedan law.
16. International law.
17. Roman and English law.
18. Degree of Bachelor of Laws.
19. मतिराजाह्वयः कश्चित् आङ्गलेभ्यो ददौ भुवम् ।
भाण्डागारं कर्तुमिति चरित्रादवगम्यते ॥ Madras.
20. न्यायाधीशश्रेष्ठ ।
21. High Court of Judicature.
22. अनुवादी = advocate (वादी = plaintiff; प्रतिवादी = defendants; साक्ष्यवादी = witness; न्यायवादी = Judge).
23. Law Journal.
24. Leader; "प्रष्ठोऽग्रगामिनि" इति पाणिनिः ।

प्रेष्ठो न्यायाधिकर्तॄणां ज्येष्ठो भ्रातृचतुष्टये ।
[25]बृन्दिष्ठो राजमान्येषु द्राघिष्ठो वयसाऽधुना ॥

विवादगोष्ठिषु [26]स्थेष्ठः [27]तर्पिष्ठः [28]स्वार्जितेन वै ।
यथा [29]सुधीवरो मत्स्यान् संगृह्णात्यप्यगाधजान् ॥

व्यवहारेषु गृह्णाति गूढार्थांश्च [30]सुधीवरः ।
[31]वाचालो नापि [32]वाचाटः [33]वाग्मी सर्वसभासु च ॥

स्मितभाषी पूर्वभाषी मितभाषी स्वभावतः ।
[34]पदे [35]वाक्ये [36]प्रमाणे च प्रापत् परिचितिं ततः ॥

शिवः पञ्चमुखः प्रोक्तः स्वामी षण्मुख उच्यते ।
सुधीरयं शिवस्वामी दृश्यते सर्वतोमुखः ॥

'सद्यो' 'वा' 'अ' 'त' ईशानः स्यान्मुखक्रमसूचकः ।
सद्योजातो धिषणया चोन्मिषन्त्या तदा तदा ॥

[37]वामदेवोपमो मूर्त्या सुविन्यस्ताङ्गसंयुतः ।
शिवः क्वचित् घोररूपः क्वचिदस्य शिवा तनूः ॥

अयं त्वघोरदृष्टिश्च सदैव शिवमूर्तिमान् ।
व्यग्रत्वात् राजसेवायां राज्ञस्तत्पूरुषो[38] ध्रुवम् ॥

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25. इष्ठ of बृन्दारक meaning noble.
26. इष्ठ of स्थिर ।
27. Most satisfied; इष्ठ of तृप ।
28. स्व+आर्जितेन; सु+आर्जितेन ।
29. सु+धीवरः = Good fisherman.
30. सुधी+वरः = Great scholar.
31&32. Vainly talkative;
"आलजाटचौ बहुकुत्सितभाषिणि" इति पाणिनिः ।
33. Eloquent; "वाचो ग्मिनिः" (पाणिनिः) ।
34. व्याकरणम् ।
35. न्यायशास्त्रम् ।
36. मीमांसा ।
37. कामदेवः ।
38. Governments man solely devoted to its service.

नानाविद्यासु चेशानो राजते पञ्चभिर्मुखैः ।
[39]वरणस्यां [40]कालिघट्टे तथा रामेश्वरालये ॥
[41]मुम्बादेवीनगर्यां च [42]हिमाद्रावाल्पसाचले[43] ।
[44]पातालनाम्नि देशे च कृतकृत्यो यथामति ॥

सविस्मयं मूर्तिरस्य दृश्यते षट्सु दिक्षु च ।
चेन्नपुर्यामलंश्चक्रे पञ्चाब्दं मन्त्रिणः पदम् ॥

[45]उत्तराहनृपाणां च स्थिरनीत्युपदेशकः ।
अनुवाद्यग्रणीरेष चिरकालं रराज सः ॥

सम्राजा भारतीयेन बहुधा बहुमानितः ।
बहुभिश्चाक्षरैर्बद्धैः बिरुदाख्यैरुपाधिभिः ॥

[46]शिरोमण्यभ्रदिग्भिश्च घटिने हायने त्वसौ ।
[47]सखा भारतराष्ट्रस्येत्युपाधिं लब्धवानसौ ॥
[48]सखा च भारतोडूनां [49]रूपधेयोक्तहायने ।
[50]वीरनेता भारतीयः [51]मूकधैर्योक्तहायने ॥

चेन्नपुर्यां राजमान्यविश्वविद्यालयस्य च ।
[52]उपाध्यक्षपदेऽतिष्ठत् सुकीर्त्या हायनद्वयम् ॥

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39. Benares.
40. Calcutta.
41. Bombay.
42. Simla.
43. Alps (Geneva).
44. Antepodes (America).
45. दक्षिणापश्चात्पुरसस्त्यक् ; उत्तरादाह ; दाक्षिणात्याः; पाश्चात्याः; पौरस्त्याः; उत्तराहाः.
46. शिरस्[1] [9]मणि [0]अभ्र [8]दिक् = 1908.
47. C.I.E.
48. C.S.I.
49. [2]रू [1]प [9]धे [1]य = 1912.
50. K.C.S.I.
51. [5]मू [1]क [9]धै [1]र्य = 1915.
52. Vice-chancellor.

उपाध्यक्षोऽभवत् काशीविश्वविद्यालयेऽपि च ।
एकं संवत्सरं यावत् सुविख्यातः सुमानितः ॥

सम्राड् भरतखण्डस्य ग्रष्ठं चेन्नानुवादिषु ।
[53]नीतिकोविदपीठेऽमुं सामोदं प्रत्यतिष्ठिपत् ॥

[54]प्रातिनिध्यं वहन् विश्वविद्याशालाधिकारिणाम् ।
[55]विधिकर्तृसभायां च बभौ हायनपञ्चकम् ॥

तञ्जात्रिशीर्षपुर्योश्च प्रातिनिध्यं वहन्नसौ ।
[56]देहल्यूर्ध्वसभायां च स्थानं लेभे सुधीरयम् ॥

भारतीयस्य राष्ट्रस्य [57]परित्राणाय सर्वथा ।
अवश्यकरणीयेषु [58]प्रमाणं खल्वसौ मतः ॥

विषयेऽस्मिन्स्वाभिमतं विशदीकृतवानसौ ।
[59]स्थूललक्षो [60]वदान्योऽयं [61]दानशौण्डो बहुप्रदः[62] ॥

कारणं स्थूललक्षोऽयं [63]पौंस्नविद्याभिवृद्धिषु ।
[64]अवाच्यां सह्यजातीरात् प्राच्यां [65]बालवनाह्वयात् ॥

[66]पल्ल्यां च श्रीवनाख्यायां विद्याशालामरीरचत् ।
बालान् कर्तुं [67]लब्धवर्णान् उपदेष्टुमवाग्जनान्[68] ॥

विद्व[69]त्प्रकाण्डान्याहूय शिक्षार्थे तानुपायुनक् ।
अददात्पाठशालायै लक्षादूर्ध्वं स्वकं धनम् ॥

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53. Advocate-General.
54. Representative of the University.
55. Legislative Council.
56. Delhi Upper house.
57. For defence.
58. Authority.
59. 60.61.62. Manifest.
63. पुंसमूहः "स्त्रीपुंसाभ्याम्" इति पाणिनिः ।
64. To the south.
65. இளங்காடு.
66. திருகாட்டுப்பள்ளி.
67. साक्षरान्, विचक्षणांश्च ।
68. Dumb millions.
69. श्रेष्ठान् .

नृपेण [70]द्रव्यसाहाय्यं शालायै चाप्यचीकरत् ।
स्वधर्मपत्न्याः कल्याण्या नामधेयेन चिह्निताम् ॥

कल्याणार्थाय बालानां भुक्तिशालामकारयत् ।
भो जनाः ! भोजनार्थेऽस्ति बालानां भोजनालयः ॥

भोज्यन्तां [71]तत्रभवतां [72]पुत्राद्याश्च विना श्रमम् ।
[73]अन्नेन व्यञ्जनं तेभ्यः त्रिकालेष्वपि दीयते ॥

[74]भक्ष्येण मिश्रीकरणं शुभघस्रे[75] विधीयते ।
[76]सिद्धशुष्कपक्वबन्धैरुपदंशः प्रकल्प्यते ॥

शयनार्थे [77]वासतेय्यां [78]वासतेयं सुमन्दिरम् ।
इत्यादिकानि सौख्यानि [79]वार्तापत्रेष्वजूघुषत्[80] ।

वदान्यो भुक्तिशालार्थे स्वीयं स्वमददात् बहु ।
[81]वदान्य ईदृशः को वा धर्मार्थे दत्तवान् धनम् ॥

नूनमासीच्चेन्नपुर्यां कृष्णस्वाम्याख्य एककः ।
आसन्कतिपये पूर्वं पच्चयप्पादिधार्मिकाः ॥

वनपल्ल्यां विद्यमाने राजकीयागदालये[82] ।
[83]प्रसूतिकानां रक्षार्थे दानशौण्डो ददौ बहु ॥

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70. Grant-in-aid.
71. तत्र+भवतां ; तत्र भवतां च ।
72. पुत्राश्च पुत्र्यश्च पुत्राः, तदाद्याः बान्धवाश्च ।
73. 74,76. पाणिनीयसूत्राणि ।
75. Festival day.
76. सिद्ध வடகம்; शुष्क அப்பளம்; पक्व சுண்டைவற்றல்; बन्ध தொக்கு, வேப்பிலைக்கட்டி.
77. रात्रौ ।
78. वासोचितम् " पथ्यतिथिवसतेर्ढञ् " ।
79. Newspapers.
80. घुष् धातोर्णिचि लुङ् ।
81. वद+अन्यः इति छेदः
82. Hospital.
83. Maternity welfare.

[84]महिलापुरवास्तव्य[85]स्त्रैणविद्याभिवृद्धये ।
[86]महिलापाठशालार्थे बाभात्येष बहुप्रदः ॥

एवं महाजनार्थाय बहुवित्तमुपायुनक् ।
सहायार्हानाप्तबन्धून् नैव विस्मृतवानयम् ॥

स्वबन्धौ रामनाथाख्ये [87]गृहेष्वधिकृते सदा ।
सुब्रह्मण्याख्यबन्धौ च बन्धौ नारायणाह्वये ॥

सुब्रह्मण्ये तदनुजे बन्धुस्नेहमदर्शयत् ।
सुब्रह्मण्यं बालपूर्वं कौण्डिन्यान्वयसंभवम् ॥

अवीवृधत्सप्रमोदं वृत्तिमस्मै प्रकल्पयन् ।
ज्ञानाम्बाख्यां [88]भागिनेयीं स्वस्कन्धाभ्यां समुद्धरन् ॥

तदा[89]यतिं संप्रतीक्ष्य तां तस्मै [90]प्रत्यपादयत् ।
सर्वात्मना सर्वथा च भवत्यस्मै सहायकः ॥

एवं बन्धुप्रीतिरस्य दिङ्मात्रमिह दर्शिता ।
बहवस्स्युर्मया ज्ञाता इतः पूर्वं च ये कृताः ॥

इतःपरं चोपकाराः क्रियेरंश्च चिरायुषा ।
अरीरचत्स्ववासार्थं नूतनं महिलापुरे ॥

प्रासादं च सुधर्माख्यं सौधानं च [91]सुनन्दनम् ।
सदारभृत्यस्तत्रैव कृतकृत्योऽवसत्सुखम् ॥

षष्ट्यब्दपूर्त्युत्सवं च व्यदधात्सुबहु व्ययन् ।
सहधर्मचरी तस्य कल्याणीति सुविश्रुता ॥

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84. Mylapore.
85. स्त्रीसमूह "स्त्रीपुंसाभ्यम्" इति ।
86. Women.
87. Superintendent of house-hold.
88. Sister's daughter.
89. उत्तरः कालः आयतिः ।
90. Caused to be given in marriage.
91. Very comfortable.

[92]कल्याण्येषा स्वभर्तुश्च बन्धुभृत्यजनस्य च ।
इमां सुधर्मां [93]भूमिष्ठां स्वामिनं गेहदेहयोः ॥

[94]विहाय सा निश्चिकाय[95] दिवं गन्तुं विहायसा[96] ।
संप्रवेष्टुं सुधर्मां च [97]दिविष्ठां मुदिता भृशम् ॥

[98]ऐरावतेशं संयुज्य [99]स्वजन्मग्रामदैवतम् ।
[100]ऐरावतेशमाराद्धुं [101]स्वजन्मग्रामदैवतम् ॥

[102]कल्याणीं सेवितुं स्वर्गे कल्पप्रच्छायशोभित[103] ।
स्वब्रह्मकल्पं पूरयित्वा वत्सेभ्यो [104]भुक्तिदापने ॥

आत्मनो [105]मुक्तये बद्धसंकल्पेयं यदाभवत् ।
दीपस्थतैलवार्योश्च तैलं पूर्वं अयं व्रजेत् ॥

शिष्यते वर्तिरेवेति [106]लोकवार्तामनुस्मरन् ।
शोकं मोहं च सन्त्यज्य चावलम्ब्य धृतिं सुधीः ॥

लोके जीवस्य मुक्त्यर्थे याः क्रिया [107]और्ध्वदेहिकाः ।
कर्तव्यत्वेन विहिता सर्वास्ता अध्यकारयत् ॥

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92. Agreeable.
93. 'अम्बाम्ब–' इति षत्वम् ।
94. विहाय leaving सा she.
95. विपूर्वकचिनोतेर्लिट् ।
96. आकाशमार्गेण ।
97. *Vide* 140.
98. नियमग्रामस्थम् ईश्वरम् ।
99. स्वस्याः जन्मग्रामनिष्ठं दैवतम् ।
100. ऐरावतस्य सुरगजस्य ईशम् इन्द्रम् ।
101. स्वर्जन्मनां देवानां ग्रामस्य समूहस्य दैवतम् इत्यर्थः ।
102. कामधेनुम् ।
103. कल्पशाखिना छायाभिः (निबिडाभिः) शोभिते ।
104. भुक्तिदापन feeding.
105. मुक्ति salvation.
106. Proverb.
107. Funerals.

नानाविधानि दानानि द्विजेभ्यश्चाप्यदापयत् ।
पत्नीवियोगं विस्मर्तुं [108]साहचर्यजवासनाम् ॥

संपरिच्छेत्तुकामोऽसौ सुधर्मां च [109]विचिक्रिये ॥
[110]नीलाद्युपत्यकां त्यक्त्वा चागात् [111]सह्याद्र्यधित्यकाम् ।
आत्मानमात्मनि ध्यायन् कालं यापयति ध्रुवम् ॥

[112]बहुधारा नदी या स्यात् मन्दं गाधं च सा वहेत् ।
[113]एकधारात्मिका सैव द्रुतं निम्नं वहेत् सदा ॥

वनपल्ल्यां कृतं सर्वं भ्राजते [114]हेमपुष्पवत् ।
भाषा-चरित्र-भूगोल-भूतविद्या रसायनैः ॥

नानारूपैश्च गणितैः बुद्धिरेवाभिवर्ध्यते ।
कौशलं नेत्रकरयोः विधत्ते चित्रलेखनम् ॥

[115]सर्वाङ्गीणासिरावृद्धिः [116]व्यायामेन प्रकल्प्यते ।

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108. Association of ideas.
109. Sold.
110. Nilgiris.
111. Western Ghats 'उपाधिभ्याम्' इत्यादिना उपत्यका अधित्यका इति निष्पत्तिः ।
112. With several channels.
113. Feowing with single stream.
114. सुवर्णकुसुमवत् ।
115. सर्वाङ्गसंबन्धिनी, सिरा nerve or muscles.
116. Physical exercise.

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